



GĀTHĀ - BĀ - MAĀNI

Transliterated and Translated

Into English

With Grammatical and Explanatory Notes

By

ERVAD KAVASJI EDALJI KANGA

Translator of the Vendidad, The Yasna, The Vispered,
The Khordeh Avestā and the Yashts.

Author of a practical Avestā grammar and of a Complete Dictionary
of the Avestā Language (Both Avestā into English and English into
Avestā). Fellow of the University of Bombay.
Late Head Master Moolla Feroz Madressa.

Translated from the Gujarati Original
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Prof. Ervad Maneck Furdoonji Kanga, M. A.

First Edition in English

1366 A.Y. - 1997 A.C.



Ervad Kavasji Edali Kanga

Ervad K. E. Kanga one of the great scholars of the Avestā Language of the last century. He had rendered services for the translation of entire Avesta into Gujarati language. Beside he was author of "A Practical Grammar of the Avestā language" published in English in 1891 A. C. and a colossal dictionary of the Avesta into English and Gujarati language in the year 1900 A. C. These two books, Avestā Grammar and Dictionary are most important for the student of the Avest literature world-wide

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FOREWARD

The section of the Gathas form a sacred and important part of the Avestā literature. The celebrated Avestā scholar, the Late Ervad Kavasji Edalji Kanga, had prepared the text and the translation of the Gāthās in Gujarati in the year 1895 A.C. This was published as a separate volume and as a part of the translation work of the entire present Avestā Scripture which Ervad Kangaji had undertaken during his lifetime. This volume is known as the Gāthā-Bā-Maāni.

As in the case with his other works, this Gāthā-Bā-Maāni has also remained a standard work in the Parsi Community for the purpose of prayers, and as well among the Scholars, as an indispensable reference work, even after more than a century. This book has subsequently been published into six editions.

However, because of the receding readership in Gujarati in recent times, and also for the benefit of the increasing number of Zoroastrians in the Western countries, a serious need was felt to have the English version published, of the classic works of Ervad Kavasji Edalji Kanga.

The Trustees of the Bombay Parsi Panchayet therefore entrusted the work, of rendering the said Gujarati Gāthā-Bā-Maāni into an English version, to the well-known Iranologist, Prof. Ervad Maneck Furdooji Kanga, who had completed this work with diligence before his passing away in October, 1988.

For the proof-reading and correction of this publication, thanks are due to Ervad Dr. Peshotan Framarz Peer, Ervad

Ratanshab Rustomji Motafram who is the headmaster of the M. F. Cama Athoroman Institute, Andheri, and also to Ervad Dr. Rustom Jamshedjee Turel.

We note with appreciation that The Parsee Vegetarian & Temperance Society has made arrangement to get this work in English published.

The Trustees of the Parsi Punchayet have great pleasure in publishing this invaluable book, and presenting the same in the service of the Parsi Community.



PRESIDENT,

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MUMBAI

MUMBAI

January, 1997

Preface to the First English Edition of The Gāthā - Bā - Mañi

The oldest Zoroastrian religious scripture, as preserved at present, is known as the Avestā - a term which is also applied to the language in which this scripture has been preserved.

Having experienced at least three major periods of holocaust in its history, the scripture in Avestā that has survived at present is only a miniscule amount of the original.

Out of the 21 Nasks (Books) of Avesta even in the Sassanian times viz. in the third century A.C., only one Nask, i.e. the Vendidad, has survived almost in full at present. Out of the other 20 Nasks, a total of only about another half a volume of nask in fragments has survived. This gives an idea of the colossal amount of destruction that Zoroastrian literature has suffered through the ages.

The extant Avesta Literature is divisible into five groups, viz :-
1) The Yasna, 2) The Visparad, 3) The Vendidad, 4) The Yasht Literature and, 5) The Khordeh Avestā.

The Gāthās, which are the metrical compositions of the Prophet Zarathushtra himself, form a part of the Yasna (Popularly known as the Ijasni) text. The rest of the Avestā may be regarded as the compositions of the immediate disciples of Zarathushtra.

The Avestā word 'Gāthā' means "a divine song, a song of praise, a sacred hymn". These Gāthās are expressly stated to be five in number and of Zarathushtra Spitama (in Yasna 57-8 or Sarosh Yasht Vadi-Kardā-3).

Out of the 72 chapters (known as the 'Hā's) of the Yasna Text, the Gāthās consist of a total of 17 chapters. The following are the Avestā names of the five Gāthās, alongwith their present forms and their corresponding numbers of Hās in the Yasna

- 1) Ahunavaiti (Ahunavad) - 7 chapters (Yasna Hā 28 to 34)
- 2) Ushtavaiti (Ushtavadi) - 4 chapters (Yasna Hā 43 to 46)
- 3) Spentā - Mainyu (Spentiomad) 4 chapters (Yasna Hā 47 to 50)
- 4) Vohu-Khshathra (Vohu - Khshadtra) - 1 chapter (Yasna Hā 51)
- 5) Vahishtāishiti (Vahishtōishti) - 1 chapter (Yasna Hā 53)

The Gāthās also include the ancient sacred prayers of the Ahura Vairya (Ahunavar, or Yatha Ahū Vairyo), Ashem Vohū and Yenghe Hātām.

The Gāthās contain some very high philosophical thoughts. The word in Avestā for prayer is 'Manthra', which while properly recited, evokes responses in the environment, which in turn, are benevolent for the reciter as well to those around him.

The Gāthās are the celestial songs, and as the name implies, are written in poetic form with fixed metrical compositions for each of them. Sarosh Yazat (the Spirit of Intelligence) was the first to chant the five Gāthās of Zarathushtra, for the worship of Ahura Mazdā, Amesha Spentas and the Yazatas, observing the rules of metre (Yasna-Hā 57-8). Various references are made in the rest of the Avestā about the rules of chanting the Gāthās. It is stated in the Visparad that this should be done "line by line, stanza by stanza, with exposition, with inquiry, with catechism, syllable by syllable, (metrical) foot by foot."

According to Yasna Hā-56-2 "Gāthās are the source of spiritual nourishment and protection. They are spiritual food and raiment for the soul, and they are the givers of proper deserts and appropriate rewards (good for good and bad for bad) after death."

The dialect of the Gāthās differs marginally from the other Avestā in some few linguistic characteristics.

The Yasna is the basic ritual text. For the Visparad and the Vendidad, they are never recited exclusively as independent texts in the ceremonies. In the ceremonial recitation of the Visparad, the chapters of the Visparad are either supplementary to, or interwoven with those of the Yasna. In the ceremonial recitation of the Vendidad, all three texts (Yasna, Visparad and Vendidad) are recited, and their chapters are intermingled and arranged in a particular order for recitation. In this way, during the ceremonial recitation of any of these three texts, the section of the Gāthā prayers is invariably recited therein.

In ancient times and also upto the present, most of the Avestā was handed down by oral transmission from generation to generation, particularly among the priestly class; and it is only

because of the practice of memorising the Yasna, the Visparad and the Vendidad, that the present Gāthā literature has survived. This shows the value of the texts other than that of the Gāthās in the Zoroastrian Theology, and the present tendency among a section of the people to follow only the Gāthās, and nothing else, is not proper.

The celebrated Avestā-scholar, the late Ervad Kavasji Edalji Kanga of revered memory, had during his lifetime accomplished the work of translating the entire extant Avestā literature in Gujarati in different volumes.

One such volume then is known as GĀTHĀ - BĀ - MAĀNI i.e. 'Gāthā with meanings', first published in July 1895. The entire Gāthā section of the Avestā has been treated in this volume in a scholarly and systematic manner, transliterating and translating each paragraph simultaneously and giving a number to each word for the benefit of the readers following the translation with accuracy. He also gave footnotes, wherever necessary in the light of modern research based on philology. An accurate transliteration would help the lay person to recite the Gāthās with proper pronunciation and intonation.

The nature of the composition of the Gāthās being such, the understanding of the work of translation upon them is a difficult proposition. Presently there are more than 30 forms of translations in different languages by different scholars available, several of them varying widely in their interpretations. In Kavasji Kanga's own words (in his preface to the first edition):- "The writings of the Gāthās being highly poetical and full of deep meaning, containing prayers, hymns and other subjects pregnant with philosophical and abstract ideas, ripe scholarship and patient investigation, added to a critical knowledge of the Avestā are requisite to interpret them correctly and intelligibly."

In such circumstances, the work of this nature carried out by a scholar priest of the calibre of Ervad Kavasji Edalji Kanga is still very much the need of the hour, and sought after by Zoroastrians both in India and abroad. Though a century has now elapsed, this translation of the Gāthās has stood the test of time, and is to

much demand, both among the scholars and the laity. It has subsequently been brought out in six editions, the last one being in 1969.

The Trustees of the Parsi Panchayat at Bombay, in their desire to preserve and promote Zoroastrian religion and culture, have recently undertaken the task of getting such classic works in Gujarati translated into English for the benefit of Zoroastrians in India and abroad, since the readership in Gujarati is gradually diminishing among them. The Trustees had then entrusted this work to another celebrated scholar of Avestā-Pahlavi of international repute, the late Professor Ervad Maneck Furdoonji Kanga.

Prof. M. F. Kanga then completed three of late Ervad Kavasji Kanga's works, viz. *Khordeh-Avestā-Bā-Maāni*, *Gāthā-Bā-Maāni* and *Yasht-Bā-Maāni* before his sad demise in October 1988 at the age of 80 Years.

The terms of reference for these works entrusted to Prof. M. F. Kanga were to carry out a faithful word-by-word translation into English language from the original Gujarati of Ervad K. E. Kanga and also to include the text in the Roman script without any alteration. Prof. M.F. Kanga completed these works with meticulous care and brought to bearing on it his vast knowledge and experience.

Subsequently one such volume of the *Khordeh Avestā-Bā-Maāni* in English was published by the Trustees of the Parsi Panchayat of Bombay in January 1993. Now the Trustees are making available for the benefit of the Zoroastrian World the present edition of the *Gāthā-Bā-Maāni* in English.

Ervad Dr. Rooyintan Peshotan Peer,
M. F. Cama Athornan Institute,
Andheri

Bombay,
January, 1997.

Preface to the First Edition

In my Translation of the *Yasna* and the *Vispered* published in 1886, the *Gāthās* were not included. In the preface to that work I observed:-

"The translation of the *Gāthās* is not included in the present work. Some European Zend scholars have at various times attempted it, but they themselves are aware of the great difficulty they had to encounter in rendering a correct and intelligible translation of them. The writings of the *Gāthās* being highly poetical and full of deep meaning, containing prayers, hymns and other subjects pregnant with philosophical and abstract ideas, ripe scholarship and patient investigation, added to a critical knowledge of the Avestā, are requisite to interpret them correctly and intelligibly. Such being the case, I have thought it proper to defer their translation to some future occasion."

By the light of progressive knowledge and experience acquired by a continuous and careful study of the subject since the publication of the above-mentioned work, I was able to collect materials necessary for a faithful translation of the *Gāthās*. On the 20th of October 1893, the Managing Committee of the Moolā Feeroz Madressa offered, on behalf of Mr. Ardeshir Sorabjee Dustoor Kamdin, a prize of Rs. 500 for a transliteration and translation of the *Gāthās* into Gujarati. Having at my disposal sufficient materials for the work, I availed myself of this offer and undertook the task. The work on completion was submitted by the Managing Committee for inspection and report to Mr. K. R. Cama, our well-known Oriental scholar, who approved of the same adjudged it deserving of the prize, which was accordingly awarded to me.

The whole of the text and the translation are based on Dr Geldner's newly published edition of the Avestā, supplemented by important materials derived from the translations of European savants, especially of the Reverend Dr. Mills and Professor Darmesteter. In order to facilitate the work of the students of the Avestā, grammatical analyses and explanations of difficult words are inserted in foot-notes.

I trust to the indulgence of the scholar and the critic to overlook inaccuracies or imperfections which may have crept into the work, notwithstanding all the conscientious care and attention that have been bestowed on it. Any corrections, either in the translation or the notes, if sent to me, will be thankfully received and attended to in the second edition. I confess to finding a few passages to me quite unintelligible. I leave them to be dealt with by better scholars.

In conclusion, I beg to tender my best thanks to Mr. ardeshir Sorabjee Dastoor Kamdin for his liberality in offering the prize referred to above, which gave me an opportunity of carrying out my long-cherished hope of completing this book and to the Managing Committee of the Monlla Feeroz Madressa for granting permission to publish it. I am also thankful to the scion of an old and well-known Parsi family of Bombay for his generous support towards the publication of the work. My thanks are also due to the esteemed Trustees of the Sir Jamsetjee Jejeebhoy Translation Fund for purchasing 100 copies of this work.

Kavasji Edalji Kanga.

Bombay, July 1895.

Preface to the Second Edition

The first edition of this book was issued in 1895 and was out of print in 1900. The issue of a second edition had to be deferred as I was then engaged in the publication of my *Yasht bā Maāni*. The demand for a second edition of the *Gāthās* within the short period of five years testifies to the increasing desire among my co-religionists to recite their prayers according to the correct text and to understand their meaning.

Before issuing this edition, I have carefully examined the whole translation and made the necessary alterations suggested by further study. Additional notes are given with a view to help Avesta students. In the present edition I have added the translation of one or two verses left untranslated in the first edition.

Kavasji Edalji Kanga.

Bombay, May 1902.

Preface to the Fourth Edition

While publishing this present edition, it is my duty to take not of the mournful death of my father Mr. Pestonji Kavasji Kanga who passed away on 8th November 1923.

After the publication of the last edition in September 1919 there was a demand from our Co-religionists and Avestā students who had the appreciation of the book at heart which encouraged me to publish this fourth edition.

My Co-religionists will be pleased to see that in the present edition an addition of five pages has been made by way of untranslated passages rendered into word-for-word translation which were not done upto now.

I have to thank Ervad Phiroze Shapurji Masani, M.A., L.L.B., Solicitor, who at my request willingly added the translations of about a dozen verses left untranslated or doubtfully translated by my late grandfather, Ervad Masani being versed in a special line of study of the Avesta Bā Mañm by furnishing translations of certain passages left untranslated by my grand-father and also certain very important Pazend prayers with their first original translations.

Finally, I have to thank our well known Avestā Pahlavi Scholar Ervad Bomanji Nasarwanj Dhabhar, M.A., for his usual courtesy and valuable assistance in going through the final proofs of this present edition.

Natroji Pestonji Kavasji Kanga.

Bombay, August 1934.

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A note on the Reading and the
Pronunciation of the Avesta
(The Gāthā - Bā - Maāni)

- a as in English but
- ā as in English Father
- e (short) as in English met
- ē (long) as in English mate
- i (short) as in English pin
- ī (long) as in English machine
- o (short) as in English pot
- ō (long) as in English coat
- ō̃ Pronounced like ā with a slight tinge of a nasal sound, like the French 'an' in 'ancre.'

Chapter of Ahunavad *Gāthā

Know that the chapters of Ahunavad Gāthā begin with Yasna Hā 28th and ends with Yasna Hā 34th. These seven chapters should be recited on the Ahunavad Gāthā day with the Kshnuman given as under:

Khshnaothra Ahurahē Madzāo, Ashem Vohū 1.
Pa nāmē yazdān Ahuramazda Khōdāe awazūni
gorjē khōrēh awazāyād; *Gēh Gāthābyō Ahunavad
Gēh, Ushtavad Gēh, Spentōmad Gēh, Vohū khshathra
Gēh, Vahishtëishti Gēh, Gēh Gāthābyō Ardāfravash
berasād *az hamā gunāh patēt pashēmānum; az
harvastin dushmat, duzhūkht duzhvarsht, mēm
pa gēti manid, oēm gōft, oēm kard, oēm jast, oēm
būn būd ēstēd. Az ān gunāh māshnōi gavashnōi
kunashnōi, tanī ravānī gēti mīnōānī, okhē awākhsh
pashēmān pa sē gavashnōi pa patēt hōm. Kshnaothra
Ahurahe Mazdāo, tarōiditē anghrahē mainyēush;
haithyāvarshtām hyat vasnā ferashōtemem; staomi
ashem. Ashem Vohū 3, fravarānē Mazdayasnō
Zarathushtrish vīdāēvō Ahura tkaēshō (Recite whatever
Gēh may be) frasastayaēcha.

☆ The name of this Gāthā is derived from Ahunavar recited in the beginning and from the metre similar to Ahunavar. The feminine adjective form of Ahuna became Ahunavaiti. In Pahlavi it is Ahunavar and in Pāzand Ahunavad.

† know that the chapters of the Gāthā are enjoined to be recited on the days of the Gāthā Gāthābār, yet there is no objection if the chapter of any Gāthā is recited with the kshnuman of Srosh Yazat or any other Yazat.

Note that this kshnuman occurs in every Gāthā, as well as in the Āfringān of the Gāthā. Translation:- May Ahunavad Gāthā, Ushtavad Gāthā, Spentōmad Gāthā, Vohū khshathra Gāthā and Vahishtëishti Gāthā from amongst Gāthā Gāthābār (i.e., out of five Gāthā - Gāthābār days) (and) Holy Fravashis come (to attend this prayer)!

Ahurahe Mazdāo⁶ raēvatō⁷ khvarenanguhatō⁸,
Ameshanām Spentanām⁹ Gāthābyō¹⁰ spentābyō¹¹
ratu - khshathrābyō¹² ashaonibyō¹³, Ahunavaityāo
Gāthayāo¹⁴, Ushtavaityāo Gāthayāo¹⁵,
Spentāmainyēush Gāthayāo¹⁷, Vohu-khstharayāo
Gāthayāo¹⁷, Vahishtoishōish Gāthayāo¹⁸, ashaonām¹⁹
fravashinām²⁰ ughranām²¹ aiwi-thūranām²² paoiryō-
tkaēshanām²³ fravashinām²⁴, nabānazdishtanām²⁵
fravashinām²⁶, khshnaothra²⁷ yasnāicha²⁸ vahmāicha²⁹
khshnaothrāicha³⁰ frasastayaēcha³¹, yathā Ahū
Vairyō³² zaotā³³ Irā mē³⁴ mrūtē³⁵, athā
ratush ashātchit hacha³⁶ frā ashava³⁷
vidhvāo³⁸ mraotū³⁹.

In order to please (the creator Hormazd²²), the wealth keeping⁷
(and) glorious⁶ (Creator) Hormazd⁶ and the Ameshā Spentās⁹, of
Ahunavadi Gāthā¹⁴, Ushtavadi Gāthā¹⁵, Spentōmad Gāthā¹⁶, Vohu-
khshathra Gāthā¹⁷ and Vahishtoish Gāthā¹⁸ from the bounteous¹¹
Gāthās¹⁰ (which are) ²the Lords of truth¹² and also the holy¹⁹
powerful²¹ and triumphant²⁰ Fravashis²⁰ of the righteous (people)¹³,
the Fravashis²⁴ of the Poryokshas²³, (and) the Fravashis²⁶ of the
Nabānazdishtas²⁵ - for the worship (of them all), for (their) invoca-
tion²⁸ for (their) propitiation³¹ and for (their) glorification³⁴, the
Zaotar (i.e., the officiating Priest)³³ may proclaim before me³⁴ (the
excellences of the sacred verses of) 'Yathā Ahū Vairyō'. The
Raspi (i.e., The Assistant Priest (who is) righteous³⁵ (and) learned³²
may proclaim (the excellences of these sacred verses) 'athā ratush
ashāt chit hacha'³⁶.

⊛ ruling over time or period (Dr. Spiegel)

Ahurem Mazdām⁴⁰ raēvantem⁴¹
khvarenanguhantem⁴² yazamaide⁴³;
Ameshā Spentā⁴⁴ bukshathrā⁴⁵ budhāonghō⁴⁶
yazamaide⁴⁷ Gāthāo spentāo⁴⁸ ratu-khshathrāo⁴⁹
ashaonish⁵⁰ yazamaide⁵¹; Ahunavaitim
Gāthām⁵² ashaonim⁵³ ashahe⁵⁴ ratūm⁵⁵ yazamaide⁵⁶;
Ushtavaitim Gāthām⁵⁷ ashaonim⁵⁸ ashahe⁵⁹ ratūm⁶⁰
yazamaide⁶¹; Spentā mainyūm Gāthām⁶² ashaonim⁶³
ashahe⁶⁴ ratūm⁶⁴ yazamaide⁶⁵; Vohu-khshathrām
Gāthām⁶⁶ ashaonim⁶⁷ ashahe⁶⁸ ratūm⁶⁹ yazamaide⁶⁹
Vahishtoishtim Gāthām⁷⁰ ashaonim⁷¹
ashahe⁷² ratūm⁷³ yazamaide⁷⁴. Ashaonām⁷⁵
vanguhish⁷⁶ sūrāo⁷⁷ spentāo⁷⁸ fravashayō⁷⁹
yazamaide⁸⁰, Ahunem Vairim⁸¹ tanūm⁸²
pāiti⁸³, Ahunem Vairim tanūm pāiti, Ahunem Vairim
tanūm pāiti; Yathā Ahū Vairyō 1.

We worship⁴¹ the wealth keeping⁴¹ (and) glorious⁴²
(Creator) Hormazd⁴⁰. We worship⁴⁷ the Ameshā Spentās⁴⁴ (i.e.,
Bountiful Immortals)⁴⁹ (who are) good - rulers⁴⁵ and possessing
good sense⁴⁶. We praise⁵¹ the bountiful Gāthās⁵² (which are) the
lords of truth⁵³ (and) holy⁵⁰, we praise the holy⁵³ Ahunavadi Gāthā⁵²
(which is) the lord⁵⁴ of righteousness⁵⁴; We praise⁵⁵ the holy⁵³
Ushtvadi Gāthā⁵⁷ (which is) the lord of righteousness⁵⁴; We praise⁵⁵
the holy⁵³ Spentōmad Gāthā⁵² (which is) the lord of righteous-
ness⁵⁴; We praise⁵⁵ the holy⁵³ Vohukshathra Gāthā⁵² (which is) the
lord of righteousness⁵⁴; We praise⁵⁵ the holy⁵³ Vahishtoish Gāthā⁵²
(which is) the lord⁵⁴ of righteousness⁵⁴; we worship⁸⁰ the excel-
lent⁷⁶ heroic⁷⁷ and bountiful⁷⁸ Fravashis⁷⁹ of the righteous (people)⁷⁵.
Ahunavar⁸¹ protects ⁸the body.

⊛ Know that the same 'khshnuman' recited in 'Fravashayō Mazdayasnō'
is recited in every Gāthā because its translation in every Gāthā was not
repeated 'Ahunavar protects body' - for its explanation see my
Khordeh Avestā-Bā-Maām 'Sarōsh Bāz', sentence preceding 'kēm nū
Mazdā'

Hā 28th

yānim¹ manō², yānim³ vachō⁴, yānim⁵

shyaothanem⁶, ashaonō Zarathushtrahe⁸.

ferā⁹ Ameshā Spentā¹⁰ Gāthāo¹¹ gēurvāin¹².

Nemō¹³ vē¹⁴ gāthāo¹⁵ ashaonish¹⁶.

Thoughts² words⁴ and deeds⁵ of Holy⁷ Zarathushtra⁸
(are) bringing prosperity¹ (or ⁶are full of inspiration¹).
⁹May¹² the Ameshā Spentās¹⁰ (i.e. Bountiful Immortals¹⁰) accept¹²
(these) Gāthās¹¹! O sacred¹⁴ Gāthās¹⁵! salutation¹³ (be) unto you¹⁴!

- ✧ In the sense of English word 'inspired' (infused thought or feeling in a person, especially of divine or super natural agency). In the original text, for thought, word and deed a separate adjective yānim is given. Yānim is derived from yānya + m.

- ¶ used in the sense of the benedictive mood. 'Gēurvāin = gēurvayān' imperfect subjunctive 3rd person plural parasmaipada, root 'garev = grabh' (Vedic). Sanskrit 'grah' = to take, to accept. See my Avesta Grammar page 307th.

If we take 'gēurvāin' according to Prof. Westergaard Edition instead of 'gēurvāin' and if we accept the reading 'Ameshāo Spentāo' as given in the footnotes by Prof Geldner instead of the text 'Ameshā Spentā' regarding it as an adjective to 'Gāthāo' it can be translated as under:-

"I will acquire¹³ the inspired¹ thoughts², words⁴, and deeds⁵ of Holy⁷ Zarathushtra⁸ (which are) the immortal¹⁰ and holy¹¹ (bountiful) Gāthās¹⁵."

1. 'Ahyā¹⁷ yāsā¹⁸ nemanghā¹⁹

ustāna-zastō²⁰ rafedhbrahyā²¹

mainyēush²² Mazdāo²³ pourvim²⁴

spentahyā²⁵ Ashā²⁶ vispēng²⁷ shyaothanā²⁸

Vanghēush²⁹ khratūm³⁰ Mānanghō³¹ yā³²

khshnēvishā³³ Gēushchā³⁴ 'Urvānem³⁵.

(The stanza should be recited twice).

- 1 In humble adoration¹⁹, with hands ⁶uplifted²⁰ first of all¹⁴ I pray¹⁸ at this¹⁷ (moment) rejoicing²¹ all²⁷ righteous²⁵ deeds²⁹ of the invisible²³ (and) bountiful²³ Ahura Mazdā²³ (and) the wisdom³⁰ of the Good Mind³¹ so that I may please²¹ the ¹¹soul³² of the universe³⁴.

- # Note that this stanza is to be recited twice; in the same way this stanza or verse is to be recited twice at the end of each Hā of Ahunavad Gāthā.

- \$ Know that three lines occur in every verse of Ahunavad Gāthā in poetical form. In every line there are (7+9) 16 syllables, i.e., caesura at the end of the seventh syllable. In this book from the first, third and fifth line of every verse of the Hās of Ahunavad Gāthā commences the first, second and third line of the original Avestā. The initial word of each line is placed externally so that it can be easily noticed. The second, fourth and the sixth line of each verse should be understood as continuation of the first, third and fifth line. This first stanza or verse is to be recited twice at the end of each Hā of the Ahunavad Gāthā. The first three Hās (28-30) of Ahunavad Gāthā have 11 stanzas or strophes and are invoked by the name "Tishra Pooriya" in Visparad Kerdā 13th para 2nd. The original meaning of the phrase "Tishra pooriya" is first three (Hās of Ahunavad Gāthā).

- ✧ 'Ustānazastō' 'Av' 'ustāna' = Sanskrit 'uttāna'; root 'Us-tan' - Sanskrit 'ud - tan' = 'to raise hands by way of entreaty'; 'zasta' Sanskrit 'hasta', meaning 'hands'.

- # or the life of nature, the source of creation; 'gao' = Sanskrit 'gō' = 'cow, earth, world'. Note that the form of cow is given to this world.

2 Yē³⁶ vāo³⁷ Mazdā³⁸ Ahurā³⁹

pairi-jasāi⁴⁰ Vohū Mananghā⁴¹

maibyō⁴² dāvōi⁴³ ahvāo⁴⁴

astvataschā⁴⁵ hyatchā⁴⁶ mananghō⁴⁷

āyaptā⁴⁸ ashāt hachā⁴⁹ yāish⁵⁰

rapantō⁵¹ daidit⁵² khvāthrē⁵³.

2. O Omniscient³⁶ Lord³⁸! I would reach near⁴⁰ Thee³⁷ through the Good Mind⁴¹

Explanation:- (by means of the purest thought, O Ahura Mazda I fully recognise Thee!)

Do Thou 'grant⁴¹ me⁴² benefits⁴³ of 'both the worlds⁴⁴, of this the corporeal and (the other) the spiritual, (which may accrue⁴⁵) through truth⁴⁶, joy-giving⁴⁷ and happiness⁴⁸

❖ In the Gāthās pronoun for Hormazd comes in plural instead of singular; it may be for indicating His Majesty. See Yasna 32.9, Yasna 34.14, 46.18; 50.4. I have translated the pronoun used in plural for Hormazd in singular in all places.

❗ 'ahvāo' - genitive dual of 'ahu' - masculine; other forms of the same word - 'anghvāo, anghāo'.

❖ 'dāvōi' - infinitive in the form of a verb. Some times especially in the Gāthās, infinitive is used as verb. (See Yasna 29.3; 31.5; 43.11; 12, 14, 44.2, 17, 46.15; and 51.20).

3 Yē⁵⁴ vāo⁵⁵ ashā⁵⁶ ufyāni⁵⁷

Manaschā Vohū⁵⁸ apaourvīm⁵⁹

Mazdāmhā Ahurem⁶⁰ yaēibyō⁶¹

khshathremchā⁶² aghzaonvannem⁶³

varedaiti⁶⁴ Ārmaitish⁶⁵, ā-mōi⁶⁶

rafedhrāi⁶⁷ zavēng⁶⁸ jasatā⁶⁹.

O Ahura Mazda,⁶⁰ Asha⁵⁶ (Truth) and Vohu Manah⁵⁸ (good mind)! unto you⁵⁵ I shall weave my hymns of praise⁵⁷ as never before⁵⁹ by whose grace⁶¹ (or from whom⁶¹) (are obtained) bountiful⁶⁰ perfect mentality⁶¹ and 'the perpetual⁶² wealth⁶² (i.e., happiness of Heaven) For my⁶³ rejoicing⁶⁷ may you come⁶⁹ towards (my) acts of 'worship⁶⁸!

❖ Or having no second, such as has been equalled, having no superior; Sanskrit = 'apurva'

❗ 'ufyāni' - imperative first person singular parasmaipada of root 'vap' - Sanskrit 'vap' 've' = 'vi-ere' (Latin) Persian 'bāftan' - to weave (original meaning) to sing the praise, to weave the hymn of praise.

❖ 'aghzaonvannem' - present participle adjective neuter nominative singular; 'a' = Sanskrit 'a' = not, from root 'ghrhu' Sanskrit 'kshhu' = to squeeze, to pour out, to empty; not decreasing, 'unfalling'.

xx 'zava' = Sanskrit 'hava' = worship; from root 'zu' - Sanskrit 'hu' = to invoke, to call for help.

4. Yē⁷⁰ urvānem⁷¹ mēn⁷² gairē⁷³

vohū⁷⁴ dadē⁷⁵ hathrā⁷⁶ Mananghā⁷⁷

ashishchā⁷⁸ shyaothananām⁷⁹

vidush⁸⁰ Mazdāo Ahurahyā⁸¹

yavat⁸² isāi⁸³ tavāchā⁸⁴ avat⁸⁵

khsāi⁸⁶ aēshē⁸⁷ ashahyā⁸⁸.

4. Being aware⁸⁰ of the blessings⁷⁶ of deeds⁷⁹ of Ahura Mazda⁸¹ (i.e., being aware of the most excellent advantages accrued by performing the deeds approvable to Ahura Mazda) ⁸¹shall I lead⁷³ my⁷² soul⁷¹ to ²Garōthmān Heaven⁷⁷ through the agency⁷⁴ of the Good Mind⁷⁵! As long as⁸² ²I have strength⁸³ and ³power⁸⁴, so long⁸⁵ ⁰will I teach⁸⁶ (others) (to abide) by the desire⁸⁷ of Truth⁸⁸.

✧ It should be understood as an abbreviated form of 'gairē-nmānu'; in the compound it can be 'garō-nmāne'

✧ 'dadē' - present tense first person singular ātmanepada of root 'dā' Sanskrit 'dhā' = to lead - I shall lead class 3rd

✧ 'isāi' - present tense subjunctive first person singular ātmanepada; root 'is' = Sanskrit 'ish' = to be able.

✧ 'tavāchā' - present tense first person singular parasmaipada; root 'ta' = Vedic 'ta' - to be able, to be strong, to have power. In the Gāthās sometimes the termination at the end is dropped.

✧ 'khsāi' - present tense subjunctive first person singular ātmanepada; root 'khsā'. probably it is another form of the root 'chash' -(Sanskrit 'chakshh') to teach.

5. Ashā⁸⁹ kat⁹⁰ thwā⁹¹ daresāni⁹²

Manaschā Vohū⁹³ vaēdemnō⁹⁴

gātūmchā⁹⁵ Ahurāi⁹⁶ sēvishtāi⁹⁷

Seraoshem⁹⁸ Mazdāi⁹⁹;

anā¹⁰⁰ māthra¹ mazištem² vaurōi-

maidī³ khrāfstrā⁴ hizvā⁵.

5. O Truth⁸⁹! equipped with knowledge⁹¹ when⁹⁰ shall I see⁹² Thee⁹¹ and Vohu Manah (Good Mind)⁹³ and the abode⁹⁴ of most beneficent⁹⁷ Ahura Mazda^{96,98} and ⁹Sarōsh Yazat⁹⁵ (Thy Messenger)? Through this¹⁰⁰ Holy Spell¹ (of Thine) by means of (the eloquence of our) tongue² only we cause ⁰wicked men³ ⁴to believe completely⁵.

✧ being eager "to hear the joy giving message from Thee through Sarōsh Yazat."

✧ In Pahlavi it is translated by 'khrat start', from this Prof Darmesteter regards 'khrāfstra' as made up of 'khratu+star' (of stupefied wisdom); 'khratu+star = khrathstar = khrāfstra'.

✧ 'vaurōimaidī' Intensive verb subjunctive first person plural ātmanepada of root 'var' Sanskrit 'var' = to put faith in, to believe; or alternatively:- we can counteract wicked persons; nor 'var + Vedic var' = to counter act, to drive far away.

6 Vohū⁴ gaidi⁷ Mananghā⁸ dāidi⁹

Ashā-dāo¹⁰ daregāyū¹¹;

ereshvāish¹² tō¹³ ukhdhāish¹⁴ mazdā¹⁵

Zarathushtrāi¹⁶ nojonghvat¹⁷ rafenō¹⁸

ahmaibyāchā¹⁹ Ahurā yā²¹ daibishvatō²²

dvaēshāo²³ taurvayāmā.²⁴

- 6 O Lord²⁰ bountiful (to a person) for his piety -
 °righteousness¹⁰⁰! do Thou "come" (to our help)
 through the Good Mind¹ and grant⁹ (us) long life¹⁰
 O AhuraMazdā! on account of true¹² utterances¹⁴
 immense¹⁷ joy¹⁸ verily arises unto Zarathushtra¹⁶ and unto us¹⁹
 (his disciples) "so that" we may "overcome" the evils²¹ of a
 wicked person²²

☆ i.e., giver of reward for pursuing the path of Justice and Truth.

7 'gaidi' - imperative second person singular parasmaipada of root
 'gā' = Sanskrit 'gā' = to come; class 2nd.

¶ i.e., by means of bountifulness of true sacred version.

α 'taurvayāmā' - imperative first person plural parasmaipada of root
 'taur' = Sanskrit 'tars' to overcome, to torment.

7 Dāidi²⁵ Ashā²⁶ tām²⁷ ashīm²⁸

Vanghēush²⁹ āyaptā³⁰ Mananghō³¹;

dāidi³² tū³³ ārmaitē³⁴ vishtāspai³⁵

ishem³⁶ maibyā-chā³⁷;

dāostū³⁸ Mazdā³⁹ khshayā-chā⁴⁰ yā⁴¹

vē⁴² mēthrā⁴³ srevimā⁴⁴ rādāo.⁴⁵

- 7 Do Thou grant²⁵ (me), O Asha²⁶! that²⁷ blessing²⁸
 (which is) the profit³⁰ (or the reward³⁰) of the Good²⁹ Mind³¹,
 O Armaiti³⁴! grant³² unto Vishtāspa³⁵ and unto me³⁷
 the wish³⁶ (of the heart). O Omniscient³⁹ and Ruling⁴⁰
 (Lord)! may Thou be⁹ pleased³⁹ so that⁴² we⁹ may hear⁴⁴
 Thy⁴² precious⁴³ (or) happiness - giving⁴³ Holy Spell⁴³.

☆ or do Thou bestow, 'dāostū' should be understood as the abbreviated
 form of 'dāyāostū,' 's' in the middle is euphonic.

¶ 'rādhangh' Sanskrit 'rādhas' = wealth, happiness, favour.

'mēthrā' this word is found to occur in Yasna 44 stanza 17 in the sense
 of instrumental singular:- 'avā mēthrā' - through this Holy Spell or
 Sacred Hymn.

† 'srevimā' Benedictive mood first person plural parasmaipada original
 form 'sru+yama'. By adding 'e' after 'r' and by substituting 'y' to 'i' it
 became 'srevima'.

8 Vahishtem⁴⁶ thwā⁴⁷ vahishtā⁴⁸ yēm⁴⁹

Ashā⁵⁰ vahishtā⁵¹ hazaoshem⁵²

Ahurem⁵³ yāsā⁵⁴ vāunush⁵⁵ narōi⁵⁶

Ferashaoshtrāi⁵⁷ maibyāchā⁵⁸

yaēibyāschā⁵⁹ it⁶⁰ rāonghanghōi⁶¹

vispāi yavē⁶² vanghēush⁶³ Mananghō.⁶⁴

8 Through the excellent⁴⁶ Best⁵¹ Righteousness⁵⁰ do I entreat⁴⁷ Thee⁴⁸ 'with affection⁵⁴ the most excellent⁵³ friend⁵², who⁵⁶ is the Lord⁵⁵ (of the entire creation), for 'the hero⁵⁶ Frashaoshtra⁵⁷ and for myself⁵⁸; upon whom⁵⁹ 'Thou wouldst bestow (the gifts) of the Good⁵⁵ Mind⁵⁴ eternally⁶¹.

Explanation:- For the sake of the propagation of the good Mazdā-worshipping Religion Thou, O Hormard! will be pleased to bestow upon me and the Hero Frashaoshtra wisdom and intelligence till the end of our lives.

✧ 'hazaosha' - original meaning is 'having the same desire', 'of one accord'.

§ The reason of calling Frashaoshtra as 'nara' a hero is this that he was the most courageous amongst the first disciples of the Prophet Zarathushtra and was most persevering in propagating the Religion. For further details, see my translation of Yasna and Visparad, Hā 12th para 7th note.

¶ 'vidush', like the word 'mamanush' is used here almost adverbially, root 'van' = to love, to wish, to desire, original form 'vavan=vangh'; it became 'vāunush' by dropping the second and third 'a' and by changing 'va' to 'bu'.

✧ 'rāonghanghōi' - present future second person singular parasmaipada root 'rā' = Sanskrit 'rā' = to give, original form 'rā=ha=he'. See Avesta Dictionary page 484.

9 Anāish⁶⁵ vāo⁶⁶ noiī⁶⁷ Ahurā Mazdā⁶⁸

Ashemchā⁶⁹ yānāish⁷⁰ zaranaēmā⁷¹

Manaschā⁷² hyat⁷³ vahishtem⁷⁴ yōi⁷⁵

vē⁷⁶ yōithemā⁷⁷ dasemē⁷⁸ stūtām⁷⁹

yūzhem⁸⁰ zēvishtyāonghō⁸¹

ishō⁸² khshathremchā⁸³ savanghām⁸⁴.

9 O Ahura Mazdā⁶⁸! through these⁶⁵ gifts⁷⁰ (of the Good Mind) we will not⁶⁷ offend⁷¹ Thee⁶⁶, Asha (Truth)⁶⁹ and the Best⁷⁴ Mind⁷³.

Explanation:- O Ahura Mazdā! we will not give you any cause of provocation to be wrathful by badly (wrongly) utilising wisdom, intelligence and truth-justice decreed by you.

(We) who⁷² have striven "eagerly⁷⁷ in the 'training⁷⁴ of 'your⁷⁵ songs - of - praise⁷⁹ (O Truth and Best Mind⁷³) (you are) the "gracious⁸¹ friend⁸² of the advantages⁸⁴ (derived from you).

✧ 'zaranaēmā' - Potential first person plural parasmaipada of root 'zar' - Persian 'āzordan' = to give offence, to make sad; class 9th 'a' after 'r' is wrongly added.

¶ i.e., of Truth and Best Mind.

§ 'dasemē' locative singular; similar to this 'deshunā' is Sanskrit is noticed; root 'das=dā' = Sanskrit 'dā' = to teach.

xx 'yōithemā' Perfect tense first person plural parasmaipada of root 'yat' = Skt. 'yat', to strive, to be eager; reduplicated into 'yayat'; abridged form is 'yuet'.

'zēvishtyāonghō' 'zēvish' = root 'vish' = Sanskrit 'vish' - to love, to favour, to wish, strengthened Gāthae form is 'zēvish'.

10 At⁸⁵ yēng⁸⁶ Ashāatchā⁸⁷ vōistā⁸⁸

Vanghēushchā⁸⁹ dāthēng⁹⁰ Mananghō⁹¹

erethwēng⁹² Mazdā Ahurā⁹³ aēibyō⁹⁴

perenā⁹⁵ āpanāish⁹⁶ kāmēm⁹⁷

at⁹⁸ vē⁹⁹ kbshmaibyā¹⁰⁰ asunā¹ vaēdā²

khvaraithyā³ vaintyā⁴ sravāo⁵.

10 (O Ahura Mazdā!) on account of righteousness⁸⁵ do Thou *fulfil⁸⁶ with perfection⁹⁰ (their) wishes⁹² for those⁹⁴ whom⁹³ Thou *has⁹³ known⁹³ as the true⁹² creation⁹⁰ of Vohu⁹⁰ Manah⁹¹.

Explanation: Prophet Zarathushtra speaks to the Creator Ahura Mazdā thus: Do Thou fulfil completely wishes of those who rightly use their mental power with truth¹.

1 *have known² that your⁹⁹ approved (or victorious)⁴ sacred verses³ (are) *full¹ of *efficacy⁵

¶ 'vōistā' perfect tense second person singular parasmaipada of root 'vid' = Sanskrit 'vid' - to know; original form 'vivaśd=ta'; 'vi'-being dropped it became 'vōista' by means of Sandhi; its Gāthic form became 'vōistā'.

○ 'perenā' - Imperative second person singular parasmaipada of root 'pere' - Sanskrit 'pru' = Latin 'ple-re' - to fill, class 9th.

* 'vaēdā' - Perfect tense first person singular parasmaipada of root 'vid' - to know, reduplicated form; 'vi' is dropped. In Sanskrit too veda occurs in the same way.

§ original meaning 'through lustre - through glory'.

xx 'asunā' - = Sanskrit 'ashūnya' = full of replete with; Av. 'sūna' = Sanskrit 'shunya' = empty.

11 Yē⁶ āish⁷ ashēm⁸ nipāonghē⁹

Manaschā¹⁰ Vohū¹¹ yavaētāitē¹²

twēm¹³ Mazdā Ahurā¹⁴ frō-mā¹⁵

sishā¹⁶ thwahnāt¹⁷ vaochanghē¹⁸

manyēush¹⁹ hachā²⁰ thwā²¹ ēcāōnghā²²

yāish²³ ā anghush²⁴ pouruyō²⁵ bavāt²⁶.

11 By (the help of) these (sacred verses⁹) I will keep *a watch⁹ over truth⁸ and Good¹¹ Thought¹⁰ till the *end of my life¹²; in order to *proclaim¹⁸ (amongst people), O Ahura Mazdā¹⁴! do *Thou (Thyself) teach¹⁶ me¹³ through Thy¹¹ *mouth¹⁷, from²⁰ Thy¹¹ Divine¹⁹ (throne) (how) (this) world²⁴ first²³ *came into being¹⁹? (or do Thou¹¹ teach¹⁶ me¹³ as to how this world²⁴ first²³ came into existence¹⁹)

¶ Original meaning 'for ever'.

○ 'nipāonghē' future tense first person singular ātmanepada of root 'ni-pā', to protect, to preserve, to guard. Original form 'ni+pā+ha+e'.

xx infinitive; root 'vach' reduplicated into 'vaoch' + termination of dative infinitive 'he' (Vedic 'se') is added. See my Avestā Grammar page 269, note.

○ 'ēcāōnghā' somewhat similar to 'ēcāōnghā' is found in Sanskrit 'āśya' (mouth). For the word 'mouth' there occurs in Avestā 'āongh'; see Yasna Hā 31.3 ('āonghā').

§ 'twēm' = Sanskrit 'tvam'. The later Avestā form is 'tūm'.

* root 'bhū' = Sanskrit 'bhū' = to become, to originate; for its comparison see Hormazd Yasht, para 26th.

Ahyā yāsā nemanghā

ustāna-zastō rafedhrahya

mainyēush Mazdāo pourvim

spentabyā Ashā vispēng

shyaothanā Vanghēush khratūm

Mananghō yā khshnevishā

Gēushchā Urvānem[⊘].

(Above strophe should be recited twice).

Yathā Ahū Vairyō 4, Ashem Vohū 3, Ahyā
yāsām hāitim yazamaide.

yenghe hātām āat yesne paiti vanghō,

Mazdāo Ahurō vaēthā Ashāt hachā,

yāonghāmchā tāschā tāoschā

yazamaide.

We reverē[⊘] Ahyā yāsā[⊘] Hā[⊘] (i.e., Hā called Ahyā Yāsā).

⊘ For its translation and explanation see stanza first of the same Hā.

Hā 29th

1 Khshmaibyā¹ gēush² urvā³ gerezhdā⁴, kahmāi⁵

mā⁶ thwarōzhdūm⁷ kē-mā⁸ tashat⁹,

ā-mā¹⁰ aēshemō¹¹ hazaschā¹² remō¹³

āhushuyā¹⁴ dereshchā¹⁵ tevishchā¹⁶

nōit¹⁷ mōi¹⁸ vāstā¹⁹ khshmat²⁰ anyō²¹

athā²² mōi²⁴ sāsā²⁵ vohū vāstryā²⁶.

1 *The soul¹ of the Universe² 'complained', O Ahura
Mazdā and Ameshā Spentas! 'wherefore?' did *you
create⁷ me⁶? who⁸ fashoined⁹ me¹⁰? upon me¹⁰ (have
fallen) wrath¹¹, plunder¹², *violence¹³, evil¹⁴, outrage¹⁵
(or aggression) and *oppression¹⁶ (There is) no¹⁷
protector¹⁹ for me¹⁸ other than²¹ you²⁰, therefore²²
teach²⁴ me²³ good²⁵ industry²⁶ (whereby I may get rid
of such calamities).

⊘ European scholars have rendered the meaning of "Gēush urvā" by "the
soul of the cow, soul of the cattle"

xx 'khshmaibyā' = before you, unto you, i.e., Ahura Mazdā and Asha
(Mills); unto Ameshā Spentās (unto the Bountiful Immortals)
(Darmesteter). Another form of 'khshmaibyā' is 'yushmaibyā' =
Sanskrit 'yushmabhyam', second personal pronoun dative plural.

† 'Gerezhdā' - imperfect tense third person singular ātmanepada of root
'gerēz' class 6th, 'a' of class 6th is dropped; root 'gerēz' = Sanskrit
'grūj' - Persian 'geristan', 'to bewail, to complain, to cry'. Another
form of root 'gerēz' is 'jerēz'.

⊘ 'thwarōzhdūm' - imperfect tense second person plural ātmanepada of
root 'thwerēs' - to create.

⊘ Or cruelty; root 'ram' = Sanskrit 'ram' - to smite, to strike.

⊘ all these names are in the nominative singular; also these same names can
be used as agentive nouns. 'āhushuyā' = aridity, drought (antonym of
prosperity); root 'hush' = Sanskrit 'khush' = to dry up.

2 Adā²⁷ Tashā²⁸ Gēush²⁹ peresat³⁰ Ashem³¹;

kathā³² tōi³³ gavōi³⁴ ratush³⁵

hyat³⁶ him³⁷ dātā³⁸ khshayantō³⁹ hadā⁴⁰

vāstrā⁴¹ gaodāyō⁴² thwakhshō⁴³;

kēm⁴⁴ hōi⁴⁵ ushtā⁴⁶ Ahurem⁴⁷ yē⁴⁸

dregvōdebish⁴⁹ aēshemem⁵⁰ vādāyōit.⁵¹

- 2 The Creator²⁸ of the Universe²⁹ (i.e., Ahura Mazdā) (there upon²⁷) therefore asked³⁰ Asha (truth)²⁸, *whom³² (do you appoint) the chief³³ for (the care of) Thy³¹ universe³⁴? Who³³ (i.e., the chief) (may always³⁵ become) its³¹ *saviour³⁶ (i.e., to the entire universe) and the ruler³⁸ (over it). (also) (he may *diligently⁴¹ (and) skilfully become) the bringer of prosperity to the world⁴² whom⁴⁴ (do you consider as) *the Lord⁴⁷ of its (i.e., of the universe) prosperity⁴⁹? who⁴⁸ can *repel⁵¹ passion⁵⁰ (produced) by wicked persons⁴⁹.

* Original meaning: How is the Lord for Thy Universe, of what sort is the Lord of the universe for Thee?

† know that Ahura Mazdā himself asks in the form of Asha (Truth) 'whom do you appoint as the Lord for Thy Creation'? One name amongst the names of Ahura Mazdā is 'Asha' (see Hormazd Yastī para 15th).

* 'Dātā' = Sanskrit 'dhātṛ' - care taker, protector

\$ regarded as adverb.

‡ Original meaning 'life giving (or health giving) Lord'.

xx 'vādāyōit' potential third person singular parasmaipada of root 'vād' -Skt 'vādh' to repel, to oppose.

3 Ahmāi⁵² Ashā⁵³ nōit⁵⁴ sarejā⁵⁵

advaēshō⁵⁶ gavōi⁵⁷ paiti mravat;⁵⁸

avaēshām⁵⁹ nōit⁶⁰ viduyē⁶¹ yā⁶²

shavaitē⁶³ ādrēng⁶⁴ ereshvāonghō;⁶⁵

hātām⁶⁶ hvō⁶⁷ aojishtō⁶⁸ yahmāi⁶⁹

zavēng⁷⁰ jīmā⁷¹ keredushā.⁷²

- 3 (*Asha) replied⁵⁴ unto Him⁵³ (i.e., unto Ahura Mazdā with sanctity (i.e., sincere heart)⁵²: 'For the world'⁵⁵ (that Lord) is not⁵⁶ *cruel⁵⁶ (but he is) harmless⁵⁶; amongst them⁵⁹ (i.e., amongst the men of this world) I *do not⁶⁰ recognise⁶¹ (anyone). Who⁶² may advance⁶² *the respected⁶⁴ (and) the truthful (men)⁶⁵; among the existing human beings⁶⁶ he⁶⁷ is the strongest⁶⁸ for whom⁶⁹ (his) *helpers⁷¹ *may respect⁷¹ (his) *call (or command).

* The subject 'Asha' is to be inferred from the previous verse: see first line of second verse. Or if we consider it used instead of 'ashem' it can be the subject of the verb 'replied'.

† incomplete form 'sarejan' = 'sarzan' (Persian) = disobedient, seditious; its original meaning 'head - breaker' 'head - smiter'.

Originally this word is in infinitive. In the Gāthās infinitive is sometimes found used as an adverb: see Yasna 28.2, 31.5, 43.11, 12, 14; 44.2, 17; 46.15; and 51.20.

\$ Sanskrit 'ādāra' = respect, honour; comparing with Sanskrit letter 'a' in the middle seems to have been dropped.

xx Originally 'workers' see my Avestā Grammar, p. 112 note.

‡ 'zava' = Sanskrit hava call, command; root 'za' Sanskrit 'hu' to call, to invoke.

* Original meaning may be 'the comers'; root 'jīm' = 'jam' = Sanskrit 'gam', present tense first person plural.

- 4 Mazdāo⁷³ sakhvārē⁷⁴ mairishtō⁷⁵ yā⁷⁶
 zi⁷⁷ vāverezōi⁷⁸ pairichithit⁷⁹,
 daēvāishchā⁸⁰ mashyāishchā⁸¹ yāchā⁸²
 vareshaitē⁸³ aipichithit⁸⁴;
 hvō⁸⁵ vichirō⁸⁶ Ahurō⁸⁷, athā⁸⁸ - nē⁸⁹
 anghat⁹⁰ yathā⁹¹ hvō⁹² vasat⁹³.

4 By the daevas⁸⁰ and by men⁸¹ whatever⁷⁹ verily⁷⁷
 "has been done"⁷⁸ in the past⁷⁵ and whatever⁷³ "will be done"⁷⁶
 hereafter⁷⁴. Ahura mazdā (is) most remembering (all these)
 "matters"⁸². Ahura Mazdā⁸⁷ Himself⁸⁸ is "the judge"⁸⁹ (of good and
 bad). So⁹¹ let happen⁹⁰ unto us⁹² as He Himself⁸⁷ "desires"⁸⁵ (i.e., we
 resign to His will).

❖ 'vāverezōi' Perfect tense third person singular ātmanepada; from root
 'verez' - to make, to perform. For this see my Avestā Grammar
 pages 254 - 255

¶ 'vareshaitē' future passive third person singular ātmanepada, from root
 'verez'; original form 'verez + sha + te'

* Original meaning 'words' 'utterances'. Its another form is 'sākhveni',
 see Yama Hā 53.5. Its Avestā form is 'sangha' = Sanskrit 'shansa'

§ Original meaning is "a discerner, the discerning arbiter;" Persian 'gozān';
 root 'vi-chi' = Persian 'gozidan'

❖ 'vasat' and 'anghat' - imperfect subjunctive third person singular
 parasmaipada, from root 'vas' and root 'ah' - class 2nd

- 5 At vā⁹⁴ ūstānāish⁹⁵ ahvā⁹⁶
 zastāish⁹⁷ frīnemnā⁹⁸ Ahurāi ā⁹⁹,
 mē¹⁰⁰ urvā¹ gēushchā² azyāo³ hyat⁴,
 Mazdām⁵ dvaidi⁶ ferasābyō⁷.
 nōit⁸ erezhejyōi⁹ frajyāitish¹⁰
 nōit¹¹ 'shuyentē¹² dregvasū¹³ pairi¹⁴.

5 (having asked) 'question' of various 'sorts' 'in' (matters
 pertaining to Religion) to Ahura Mazdā⁵ by my¹⁰⁰ soul¹ as well as⁹⁹
 by (that of the 'revolving' world², with outstretched¹⁰⁰ hands⁹⁷, (i.e.,
 raising high both the hands of requests towards the sky) we (may
 become) the praisers⁹⁸ of Ahura Mazdā⁹⁶. There is no⁸ 'harm' in
 "leading" life with honesty. There is no¹¹ (need for a diligent
 (man)¹² of going) 'near'¹⁴ "wicked persons"¹³.

❖ 'ahvā': I have considered it as the Gāthic form of 'āhva' - , demonstrative
 pronoun feminine, locative plural; Sanskrit 'āsu'. Or alternatively
 'ahvā' (Sanskrit 'āśva') might be a verb - imperfect tense first person
 dual parasmaipada; it might be construed with 'ahvā...frīnemnā' (peri-
 phrastic verb) meaning 'we both (i.e., my soul and that of the revolving
 world) may be or are the praisers'. 'frīnemnā' present participle
 ātmanepada first person dual; root 'fri' = Sanskrit 'pri'

❖ root 'az' - Sanskrit 'aj'; = Latin 'Ag-ere' = to move, to walk. The word
 occurs once in Vendidad 9.37 'geush azyāo' in the sense of "moving or
 grazing cow". 'Gao' - Sanskrit 'gō' cow, ox, world

¶ 'dvaidi' - somewhat resembling to this Avestā is Sanskrit
 'dvidhā' - 'of two kinds', 'separate' see Avestā Dictionary p. 279.

The later Avestā form of Gāthic Avestā 'ferasā' is
 'frashna' - = Sanskrit 'prashna' meaning 'question'.

¶ 'erezhejyōi' - locative singular; 'erezhe + jya'; root 'ji' = to live.

¶ root 'jyā' = Sanskrit 'jyā' - to wither, to destroy.

xx 'dregvasū' - locative plural of 'dregvant, dregvat'

❖ i.e., there is no need for the diligent or industrious person to have any
 association or contact with wicked persons and to carry on business
 connection with them.

6 At¹⁵ ē vaachat¹⁶ Ahurō Mazdāo¹⁷

vidvāo¹⁸ vafūsh¹⁹ vyānayā²⁰

nōit²¹ aēvā²² ahū²³ vistō²⁴

naēdā²⁵ ratush²⁶ ashāt-chit²⁷ hachā²⁸.

at²⁹ zi³⁰ thwā³¹ fshuyantaēchā³²

vāstryāichā³³ thwōreshtā³⁴ tatashā³⁵.

6 There upon¹⁵ (or then¹⁵) the Omniscient¹⁶ (and)
*Beneficent¹⁷ Ahura Mazdā *spoke out¹⁸ *with (His) innate
wisdom¹⁹, *owing to²⁰ (having possessed) truth²¹ (except thee, O
Zarathushtra) there is neither²² a single²³ *Ahu²⁴ nor a *Ratu²⁵
(known²⁶) to me and for this reason²⁷ (I) the (world) Creator²⁸
verily²⁹ have *created³⁰ thee³¹ as the renderer of prosperity³² (to the
world) and as an active worker³³ (for the Religion)³⁴.

❖ root 'vap'. Sanskrit 'vap' = to cause to prosper; or Sanskrit
'vapus' = beautiful.

¶ or "with elucidation or explanation". root 'vi' - Sanskrit "vi" to
spread, to propagate.

❖ 'ē vaachat' = 'ā -vaachat'; sometimes there occurs 'ē' instead of 'ā'
e.g., 'haenūhyō = haenēhyō' or 'ē vaachat' 'avaachat'; it can be the
augment 'a' also (e).

* i.e., a person possessed of such virtue in whom perfect
truthfulness exists.

§ 'ahū' i.e., the Lord who looks after the worldly affairs; 'ratu' i.e., the
Lord who looks after religious affairs, chief spiritual leader.

❖ 'tatashā' - Perfect tense first person singular parasmaipada from root
'tash' = Sanskrit 'takhish' - to create, to fashion.

7 Tēm³⁶ āzūtōish³⁷ Ahurō³⁸ māthrem³⁹

tashat⁴⁰ Ashā⁴¹ hazaoshō⁴²,

Mazdāo⁴³ gavōi⁴⁴ khshvidemchā⁴⁵ hvō⁴⁶

urushaēibyō⁴⁷ spentō⁴⁸ sāsnyā⁴⁹

kastē⁵⁰ Vohū⁵¹ Mananghā⁵² yē⁵³ i⁵⁴

dāyāt⁵⁵ ēēāvā⁵⁶ maretaēibyō⁵⁷.

7 Ahura Mazdā³⁶, the well - wisher³⁷ of prosperity³⁸
fashioned³⁹ this⁴⁰ Māthra - Holy spell⁴¹ through
righteousness⁴². Beneficent⁴³ Ahura Mazdā⁴⁴ Himself⁴⁵
(created) *verses of admonition for the world⁴⁶
*prosperity⁴⁷ and *for truthful (men)⁴⁸.

(Ahura Mazdā asks); who⁵⁰ (is such a man) of
Thine⁵¹ who⁵² *may *always grant⁵³ unto mortals⁵⁴
(*these two⁵⁵ which are) Holy Spells and prosperity)
with Good⁵⁶ Mind⁵⁷.

❖ 'kshvidha' - its general meaning is 'milk, sweetness'.

¶ 'urusha' = 'ereshā' = true, just; sometimes 'ere' in the word changes
to 'uru'; e.g. 'nuruyō = nerehyō' meaning 'for men'. 'urushaēibyō'
=

"for those with illumined intellect" (Sheth K.R. Cama).

xx 'sāsnyā' - Sanskrit 'śāśana' - teaching instruction, command.

§ 'i' demonstrative pronoun accusative dual. (Sometimes this 'i' is used
in plural as well. (See Yasna 31.22; Yasna 34.2).

'ēēāvā' (Westergaard) = 'yāēvā' always. (Dr. Haug) 'for all time'.

❖ Probably these words are addressed to Ahura by a disciple of Zarathushtra.
From the following verse it is inferred that there is no other powerful
man except Holy Zarathushtra for teaching the Religion to the people
and for making the world prosperous.

8 Aēm⁵⁸ mōi⁵⁹ idā⁶⁰ vīstō⁶¹ yē⁶² nē⁶³

nēvō⁶⁴ sāsnaō⁶⁵ gūshatā⁶⁶

Zarathushtrō⁶⁷ spitāmō⁶⁸; hvō⁶⁹ nē⁷⁰

Mazdā⁷¹ vashti⁷² ashāichā⁷³,

charekerethrā⁷⁴ srāvayenghē⁷⁵ hyat⁷⁶ hōi⁷⁷

hudemem⁷⁸ dyāi⁷⁹ vakhedhrahya⁸⁰

§ (Ahura Mazda says:) That⁵⁸ (person) alone⁵⁹ who⁶⁰ has listened to⁶¹ My⁶² teachings⁶³ and who (is) known⁶⁴ to me⁶⁵ in this⁶⁶ world⁶⁷, (is) Spitāma⁶⁸ Zarathushtrō⁶⁹, who himself⁷⁰ through Ahura Mazda⁷¹ desires⁷² (to propagate) truth⁷³ (and) (for) proclaiming⁷⁴ true 'duties'⁷⁵ of the world; for this reason⁷⁶ I want to give⁷⁷ him⁷⁸ (or I must give⁷⁹) 'fluency'⁸⁰ of speech⁸¹.

* Original meaning 'here' = 'idā=idhā' (Later Avestā form) = Sanskrit 'idha'.

† 'charekerethrā' - root 'kere' is reduplicated into 'charekere' and the termination 'thrā' is added.

'srāvayenghē' - causal of root 'sru = srāvaya'; 'he' - Vedic 'Se', genitive singular termination, original meaning is "for causing (people) to hear". See my Grammar, page 269th note.

* 'hudemā' - original meaning good breath, or Sanskrit 'dama' meaning 'self command'.

9 At-chā⁸¹ Gēush⁸² Urvā⁸³ raostā⁸⁴,

yē⁸⁵ anaēshem⁸⁶ khshānmēnē⁸⁷ rādem⁸⁸

vāchem⁸⁹ neresh⁹⁰ asūrahya⁹¹ yēm⁹²

ā vasemi⁹³ īshā⁹⁴ - kbshathrem⁹⁵.

kadā yavā⁹⁶ hvō⁹⁷ anghat⁹⁸ yē⁹⁹

hōi¹⁰⁰ dādat¹⁰¹ zāstavat¹ avō².

9 Thereupon⁸¹ the soul⁸² of the universe⁸³ ^a bewailed⁸⁴; at the time of (my) 'calamity'⁸⁵ (I have obtained) an (one) undesirable⁸⁶ 'chief'⁸⁷ (i.e.,) voice⁸⁸ of one 'impotent'⁸⁹ person⁹⁰ (but) I desire⁹¹ a mighty 'leader'⁹². When⁹³ (to me) one such⁹⁴ (leader) will arise, who will grant⁹⁵ (it)⁹⁶ (i.e., the entire universe) ^a strong 'support'⁹⁷.

Explanation: For getting rid of all kinds of evils of this world about which a reference has been made in the very first verse of this Hā and for bringing it in prosperous state, the Creator Ahura Mazda, having considered Prophet Zarathushtra fit and worthy, wanted to entrust him to fulfil this mission. But it was not approved by the Soul of the Universe; it said: It would be better if there be some one more powerful than Holy Zarathushtra. However it was later noticed that the distrust of the Soul of the Universe was unfounded. All this description is figurative.

* 'raostā' - root 'rud' - = Sanskrit 'rud' = Latin 'rudere' = to bewail, to weep.

† 'khshānmēnē' - dative singular of 'khshānmen'; suffering, distress, calamity, misfortune, root 'khshan' = Sanskrit 'khshan' = to torment, to smite.

'rādem' = 'rādhem' acc Yassa 9.23.

‡ Its opposite 'sūra' = Sanskrit 'shūra' = brave, mighty; 'a' = Sanskrit 'a' = not.

§ 'neresh' - genitive singular of nēr - there occurs its another form viz 'narsh'.

¶ Original meaning 'Lord or Ruler acting according to his own will'.

* 'zastavat' - Sanskrit 'hastavat' = dexterous, powerful.

10 Yūzhem³ aēibyō⁴ Ahurā⁵aogō⁶ dātā⁷ Ashā⁸ Khshathremchā⁹avat¹⁰ Vohū¹¹ Mananghā¹² yā¹³hushēitish¹⁴ rāmāmchā¹⁵ dāt¹⁶;azemchit¹⁷ ahyā¹⁸ Mazdā¹⁹ thwām²⁰mēngih²¹ paourvim²² vaēdem²³,

10 (Zarathushtra speaks:) O Ahura Mazdā⁵ (and) Ashā⁸ (do you³) grant⁴ them¹ i.e. my ⁹helpers strength⁶ and power⁷ so that¹⁰ through Good¹¹ Mind¹² (they could bring¹³) ¹⁴joy and happiness¹⁵ (to the people of the world). O Ahura Mazdā! I ¹⁶regard¹⁷ Thee¹⁸ as the first¹⁹ keeper²⁰ of that joy (and happiness²¹)

* "my disciples" (Dr Mills and Prof. Darmesteter).

† 'hushēitish' - I have compared it with Persian 'shūdī'. If the reading 'hushitī' is accepted, it would mean 'good abode'. See Yasna 48.11.

‡ 'mēngih' - 'h'-Aorist first person singular ātmanepada of root 'man', to think, to regard, sometimes aorist is used in the sense of the present tense; e.g. 'ferū-rāhi' = I dedicate.

11 Kudā²⁴ Ashem²⁵ vohu-chā²⁶ Manō²⁷Khshathremchā²⁸ at mā²⁹ mashā³⁰yūzhem³¹ Mazdā³² frākhshnenē³³ mazōi³⁴magāi³⁵ ā paiti - zānatā³⁶Ahurā³⁷ nū³⁸ nāo³⁹ avarē⁴⁰;ēhmā⁴¹ rātōish⁴² yūshmāvatām⁴³.

11 (Prophet Zarathushtra speaks): When²⁴ will truth²⁵, good thought²⁶ and authority²⁷ will reign? (to be maintained over people) ²⁸Hasten²⁹ unto me³⁰? O Ahura Mazdā³¹ (and Amesha Spenta³²)! (do ³³you) grant³⁴ ³⁵us³⁶ ³⁷help³⁸ now³⁹ ⁴⁰in full measure⁴¹ for (this) grant⁴² adventurous work⁴³ (There is the need) for us⁴⁴ of the gift⁴⁵ of such as you⁴⁶.

Explanation: When the Creator Ahura Mazdā has appointed Holy Zarathushtra for the prophetic mission, he asks for spiritual help for fulfilling his task, properly.

* 'mashā' - original meaning '(will be) hastening'; adjective nominative plural; root 'mash'=Sanskrit 'mashk, mask' = to come. "(come) hastening" (Prof. Justi and Dr. Mills). See Avesta Dictionary p 401.

† In the Gāthās, sometimes pronoun and verb in honour of Ahura Mazdā are employed in the plural; if we take it that way, they can apply only to Ahura Mazdā - "O Ahura Mazdā! do Thou grant us help; there is need for us of the gift of such as Thou."

‡ i.e. to me and to my helpful disciples.

§ 'frākhshnenē' - original meaning 'in full measure' 'in abundance' root 'frakhsh' = to increase.

xx 'avarē' - its Later Avesta form is 'avū'; base is 'avaugh'. Sanskrit 'avas' - meaning 'help' (Spiegel, Harlea, Mills and Darmesteter.)

Ahyā yāsā nemanghā

ustāna-zastō rafedhrahya

mainyēush Mazdā pourvim

spentahyā Ashā vispēng shyothanā

Vanghēush khratūm Mananghō yā

Khsnevishā Gēushchā Urvānem.*

(Above verse is to be recited twice).

Yathā Ahū Vairyō 4, Ashem Vohū 3.

Khshmaivya - Gēush Urvām hātim yazamaide.

yenghe hātām āat yesne paīti vanghō,

Mazdāo ahurō vaēthā ashāt hachā.

yāonghāmchā tāschā tāoshchā

yazamaide.

we worship¹ with reverence² Hā³ (named) Khshmaivya -
Gēush urvā⁴

* For its translation and explanation see stanza first of the same Hā.

Hā 30th

1 At¹ tā² vakshyā³ ishentō⁴ yā⁵

Mazdāthā⁶ hyat-chit⁷ vidushē⁸

staotāchā⁹ Ahurāi¹⁰ yesnyāchā¹¹

Vanghēush¹² Mananghō¹³

humāzdrā¹⁴ Ashā¹⁵ yēchā¹⁶ yā¹⁷

raochēbish¹⁸ daresatā¹⁹ urvāzā²⁰

1 I will ²'speak' (unto you), O those desirous³ for knowing⁴ (matters of Religion) (about these matters viz) ⁵'two spirits⁶, homage⁷ unto Ahura Mazda, ⁸'worship⁹ of the Good¹⁰ Mind¹¹ and ¹²'efficacious Holy spell¹³ (gained) through truth.¹⁴ I regard¹⁵ these (matters)¹⁶ ¹⁷'worth-learning¹⁸(and) ¹⁹'profitable²⁰. ²¹on account of (this) ²²'spiritual illumination.²³

✧ Original meaning 'these¹ which² (tā - yā) two divine spirits³'

¶ i.e. worship produced through good conscience.

The later Avesta form of 'humāzdrā' can be 'hu-māthra', 'z' is inserted between 'mā' and 'dra'. See 'māzda-dūm'. (= 'man+dath=dūm') Yasna Hā 53.5.

† 'vakshyā' future tense first person singular parasmaipada of root 'vach', to speak; future tense 'vach + shyā = vakshyā'; the termination at the end is dropped.

⌘ Spiritual illumination. Original meaning 'realms of Light'.

◆ 'daresatā' - verbal adjective; Sanskrit root 'dash' to teach, to learn, to see. 'urvāzā' - its original meaning 'worthy of friendship,' 'friendly.'

⌚ I entreat - I request, root 'yūch' = Sanskrit 'yūch' to request (Mills). Spiegel, Harlez and Darmesteter translated "Who" as if the word is 'yuechā'.

2 Sraotā²¹ gēushāish²² vahishtā,²³

avaēnatā²⁴ sūchā²⁵ mananghā,²⁶

āvarenāo²⁷ vichithahyā²⁸ narem

narem²⁹ khvakhyāi³⁰ tanuyē,³¹

parā³² mazē³³ yāonghō³⁴ ahmāi³⁵

nē³⁶ sazdyāi³⁷ baodantō³⁸ paifi³⁹

- 2 (Prophet Zarathushtra speaks): 'Hear ye²⁶ with (your) ears²² (my) best (teachings)²³, (and) "ponder over"²¹ them with (your) bright²⁵ intellect,²⁶ for each 'one'²⁹ "for himself"^{30,31} (there "should be") avowal of belief²⁷ of (his) choice²⁸ prior to³² (those) great³³ "events,"³⁴ (May you be) "wakeful"³⁵ for learning³⁷ by us.³⁶

* 'avaēnatā' = imperative second person plural parasmaipada of root 'ā-vin' = Sanskrit 'ven' = Persian 'bin' = to see, to think.

† Possibly a reference seems to have been made about death and about the days of judgement of the departed at the Chinvat Bridge: 'yāonghō' = the original meaning 'work, attempt, endeavor'; root 'yāongh' = Sanskrit 'yas' = to try; accusative plural.

‡ 'narem narem' 'man and man', 'individually'.

Original meaning 'for his own body' (dative singular feminine).

\$ Every person ought to choose for himself either of the two, Mazda-worship and Däeva-worship, which ever is best and accordingly he should keep his religious faith.

α 'sazdyāi' = 'sazgh-dyāi' (infinitive) = original meaning 'for learning', 'in order to learn'; root 'sazgh' = Sanskrit 'śās' = to learn, to teach.

* 'baodantō' = 'knowing,' present participle parasmaipada nominative plural of root 'bodh' = Sanskrit 'bodh' = to know, to awaken.

3 At⁴⁰ tā⁴¹ mainyū⁴² pouruyē⁴³

yā⁴⁴ yēmā⁴⁵ khvafenā⁴⁶ asravātem⁴⁷

manahichā⁴⁸ vachahichā⁴⁹ shyaothanōi⁵⁰

hī⁵¹ vahyō⁵² akemchā;⁵³

āoschā⁵⁴ hudāonghō⁵⁵ eresh⁵⁶

vishyātā⁵⁷ nōit⁵⁸ duzh-dāonghō⁵⁹.

- 3 These⁴¹ "two spirits"⁴² who⁴¹ (are) twins⁴³ talked⁴⁷ "among themselves"⁴⁶. These "two"⁴¹ (spirits) (are) "in this way" better⁴⁸ and worse⁴⁹ in thoughts⁴⁴, in words⁴⁵ and in deeds⁵⁰. (Those) who⁴⁴ (are) possessed of good understanding⁵² "chose"⁵⁷ truth⁵¹, but those possessed of wicked understanding⁵⁸ (did) not⁵⁹ (do so).

* There is a reference about Spentā Mainyu and Angra Mainyu for whom also occur 'vahishtem' and 'achishtem manō' (neuter gender). See Yasna Hā 30.4, 6).

† 'yēmā' = Sanskrit 'yamu'. Root 'yam' = Sanskrit 'yam' = to unite, to join.

adverb; derived from 'khva'.

* 'asravātem' Root aorist third person dual parasmaipada of root 'sru' Sanskrit 'śru', original meaning 'heard each other'.

\$ 'hī' = Third personal pronoun nominative and accusative dual (see Yasna Hā 31, 10; Yasna Hā 44, 18). This word 'hī' is derived from 'ta'.

† i.e. of these two, one spirit is better in thought, word and deed and the other is quite the opposite, i.e. in all respects worse.

‡ 'vishyātā' imperfect subjunctive third person singular ātmanepada of root 'vi-śō', to discriminate, to discover by the intellect, class 4th. Original form 'vi-śō-ya-aat'. Original meaning of the roots 'to decide, to discern'; in English it is 'to cut' 'to separate'; in the same way meaning of the root 'śō' is 'to cut'. 'ā' of the root is dropped. See my Avestā Grammar p. 207² and Avestā English Dictionary p. 530-531.

- 4 Atchā⁵⁰ hyat⁵¹ tā⁵² hēm⁵³ mainyū⁵⁴
 jasaētem⁵⁵ paourvīm⁵⁶, dazdē⁵⁷
 gaēmchā⁵⁸ ajyāitimchā⁵⁹, yathāchā⁷⁰
 anghat⁷¹ apemem⁷² anghush,⁷³
 achishtō⁷⁴ dregvatām⁷⁵ at⁷⁶
 ashāunē⁷⁷ vahishtem⁷⁸ manō⁷⁹.

- 4 When⁵¹ these⁵² two spirits⁵³ (i.e. Spentā Mainyu and Angra Mainyu) first of all⁵⁴ "met⁵⁵ together,⁵⁶ (they) 'created'⁵⁷ life⁵⁸ and destruction,⁵⁹ and as long as⁷⁰ the world⁷¹ will come to an end⁷², so long (this cycle of creation and destruction will 'continue')

Explanation: (As regards Spentā Mainyu and Angra Mainyu it is stated as a comment as under.) (Angra Mainyu who) is of the worst⁷³ mind⁷² amongst the wicked⁷⁸ and Spentā Mainyu who) is of the best⁷⁷ mind⁷⁹ for the righteous⁷⁷.

- ⊙ 'hēm-jasaētem' - potential third person dual parasmaipada of root 'hēm-jas' to come together; 'hem' became the Gāthic Avestā form of 'hēm'.
 * 'ajyāiti' - its antonym is 'jyāiti' i.e. life; e.g. 'hu-jyāiti' - i.e. good things pertaining to life.
 † 'dazdē' perfect tense third person dual ātmanepada. According to rule the form should be 'dadāitē' (Sanskrit 'dadāte') 'ā' being dropped it became 'dazdē' by means of 'Sandhi'. Professor Justi takes it as present tense third person dual ātmanepada. In Pahlavi it is taken as infinitive.
 ‡ Know that death and life-these two functions will go on till the end of the world they are carried by and these two spirits Angra Mainyu and Spentā Mainyu under the authority of Ahura Mazda.

- 5 Ayāo⁸⁰ manivāo⁸¹ varatā⁸² yē⁸³
 dregvāo⁸⁴ achishtā⁸⁵ verezyō,⁸⁶
 Ashem⁸⁷ mainyush⁸⁸ spēnishtō⁸⁹, yē⁹⁰
 khraozhdishtēng⁹¹ asēnō⁹² vastē⁹³;
 yaēchā⁹⁴ khshnaoshen⁹⁵ Ahurem⁹⁶
 haithyāish⁹⁷ shyaothanāish⁹⁸
 fraoret⁹⁹ Mazdām¹⁰⁰.

5. Of these (above mentioned) twin⁸⁰ "spirits"⁸¹ he who⁸³ is the evil⁸⁴ (spirit) choose⁸² the worst⁸⁵ deed⁸⁶; the most beneficent⁸⁷ Spirit⁸⁸ who⁸⁹ dwells in the most powerful⁹¹ sky⁹¹, chose⁹² truth⁹³. Moreover (those) who⁹⁴ please⁹⁵ Ahura⁹⁶ Mazdā¹⁰⁰ by means of virtuous⁹⁷ deeds⁹⁴ 'having placed implicit faith⁹⁹ (in the Religion) (also chose the truth).

- ⊙ 'ayāo' - demonstrative pronoun genitive dual masculine; 'manivāo' is genitive dual of 'mainyu' 'mainyu+āo = manivāo'.
 † 'achishtā-verazyō' - compound noun accusative singular neuter of 'achishtā-verazyah'.
 # 'vastē' root 'vangh' = Sanskrit 'vas' to dwell, to abide. The meaning of this same root is also 'to dress', 'to put on clothes'.
 § 'fraoret' - root 'var' Persian 'gervidan' = to put faith in. The original word is 'fravarat' (present participle), 'a' in the middle being dropped and the penultimate 'a' is changed to 'e'. See Avestā Dictionary p. 340.

6 Ayāo¹ nōit² eresh³ vishyātā⁴

daēvūchinā⁵, hyat⁶ ish⁷ ā -debaomā⁸

peresmanēng⁹ upā-jasat¹⁰ hyat¹¹

verenātā¹² achisthem¹³ manō¹⁴

at¹⁵ aēshemem¹⁶ hēndvārentā¹⁷ yā¹⁸

bānayan¹⁹ ahūm²⁰ maretanō²¹

6. ¹The followers of the Dæva 'could not' comprehend² the difference between these twin (spirits)³ rightly⁴, although when⁵ they came up¹⁰ to inquire⁹ question-answer (of the matters of Religion) we 'have defeated' (or disappointed¹¹) them¹². Even¹³ in spite of this (they) chose¹⁴ the worst¹⁵ thought¹⁶ and 'associated with¹⁷ Aeshma daeva¹⁸ whereby¹⁹ 'they bring hane²⁰ to 'mortals²¹ in the world²².

Explanation : (Prophet Zarathushtra says: 'When wicked persons came forward to us to argue matters of Religion, they were totally defeated and commanded them to give up the wicked faith of Angra Mainyu and to act in accordance with the virtuous Law of Spenta Mainyu; yet they could not comprehend this fact in their mind and chose the wicked thoughts only and followed the path of Aeshma, i.e. the demon of wrath causing harm and destruction to men.)

- ☆ Original meaning 'choosers of dæva'; root 'chi' = Sanskrit 'chi' = Persian 'chidan'.
- † 'vishyātā' - for the explanation of this word see stanza 3rd of this Hā.
- # 'ā - debaomā' - imperfect tense first person plural parasmaipada of root 'dah' = Sanskrit 'dāh' 'dāmbh' - to injure, to defeat.
- \$ Original meaning 'ran together before Aeshma daeva'. Root 'handvar' = to run together with, root 'dvar' = Pahlavi 'dohārdān' - to run.
- †† 'maretan' = Sanskrit 'marita' - Latin 'mortalis' = 'mortal', 'man'; root 'mre' = Sanskrit 'mru'.
- ⊕ 'they spoil, they worsen' (Darmesteter), 'they pollute' (Spiegel and Mills).

7 Ahmāichā²² Khshathrā²³ jasat²⁴

Mananghā²⁵ Vohū²⁶ Ashāchā²⁷,

at²⁸ kehrpem²⁹ utayōitish³⁰

dadāt³¹ ārmaitsh³² ānmā³³;

aēshām³⁴ tōi³⁵ ā anghat³⁶, yathā³⁷

ayanghā³⁸ ādānāish³⁹ pourōyō⁴⁰.

7. ¹The mighty²² Ahmaiti²³ came up²⁴ for help²⁵ to (religious and and truthful 'person) with sovereignty²⁶, with good²⁷ mind²⁸ and with truth²⁹, and granted³⁰ 'strength³¹ to (his) body³². ³³May it be³⁴ so to thee³⁵ when³⁶ thou first³⁷ 'came³⁸ along with the 'creations³⁹.

- ☆ I do not understand correctly the meaning of this verse. I have made an attempt to translate it as best as I can. Translation done by European Savants is also more or less of the very same significance.
- † i.e. what Ahmaiti can bestow in prosperity. The word 'utayaiti' is noticed also as a noun, meaning 'strength'. See Yasna Hā 48.6.
- # about which a reference is made in the fifth verse of this Hā.
- \$ 'ānmā' - noun accusative singular neuter of 'ānman'. See Yasna 44.20; Yasna 45.10. The original meaning of 'ānman' = steadfastness, firmness; 'ā = an' = not; root 'nam' = Sanskrit 'nam' = to bow down, to bend. See Avesta Dictionary page 121.
- ⊕ Original meaning 'theirs',³⁴ i.e. may the sovereignty, good mind and truth also be gained by thee!
- ☆ 'dāna' = Sanskrit 'dāna' meaning 'creation'; or 'dāna' = Sanskrit 'dāna' = gift.
- †† 'ayanghā' - imperfect subjunctive second person singular āmanepada of root 'i' = Sanskrit 'i' = to go, to come, initial 'a' is of the augment. Original form is 'a+i+a+ha'.

8 Atchā⁴¹ yadā⁴² aēshām⁴³ kaēnā⁴⁴

jamaīti⁴⁵ aēnanghēm⁴⁶,

at⁴⁷ Mazdā⁴⁸ taibyō⁴⁹ khshathrem⁵⁰

Vohū⁵¹ Mananghā⁵² voividāiti⁵³

aēibyō⁵⁴ sastē⁵⁵ Ahurā⁵⁶ yōi⁵⁷

Ashāi⁵⁸ daden⁵⁹ zastayō⁶⁰ drujem⁶¹.

8 And when⁴¹ punishment⁴⁴ will come⁴² upon these⁴³ sinful persons⁴⁶, then⁴⁷ O Ahura Mazdā!, ⁴⁸They ⁴⁹will recognise⁵¹ (or will regard) Thee, ⁵⁰as King⁵², through good⁵³ mind⁵⁴, (good intelligence) teaches⁵⁵ (to do so). O Ahura Mazdā⁵⁶! to those⁵⁷ who⁵⁸ ⁵⁹deliver up⁶⁰ the falsehood⁶¹ into the hands⁶² of Truth-Asha⁵⁸

☆ 'Voividāiti' - intensive verb present subjunctive third person singular parasmaipada of root 'vid' Sanskrit 'vid' to know. The root vid is reduplicated into 'vaevid', then the gāthic form of 'vae' became 'voi' or we accept the reading 'vōividāitē'. According to Prof. Westergaard's text, it becomes ānanghēm, the termination 'āitē' (=Sanskrit 'āte') is added.

5 'zastayō' - locative dual of 'zasta' - masculine (in both the hands).

6 i.e. who suppress falsehood by means of the strength of Asha-Truth.

7 More lucid translation of this verse should be done than this.

9 At-chā¹ tōi² vaēm³ khyāmā⁴ yōi⁵

im⁶ frashem⁷ kerenāun⁸ ahūm⁹

Mazdāoschā¹⁰ Ahurāonghō¹¹ ā

mōyastrā¹² baranā¹³ ashāchā¹⁴

hyat¹⁵ hathrā¹⁶ manāo¹⁷ bavai¹⁸ yathrā¹⁹

chistish²⁰ anghat²¹ maēthā²².

9 May we¹ verily² be³ like ⁴those⁵ who⁶ ⁷made⁸ ⁹this¹⁰ world¹¹ prosperous¹² (and in this wish of ours) ¹³leaders¹⁴ (under the authority) of Ahura Mazdā (may become) ¹⁵helpers¹⁶ and ¹⁷supporters¹⁸ through righteousness¹⁹. Because where²⁰ wisdom²¹ may establish²² (its) abode²³, there²⁴ ²⁵arises²⁶ a person of good mind²⁷ (or a sagacious person).

✕ although 'im' is feminine and 'ahūm' is masculine. Moreover, 'im' meaning 'indeed, verily' occurs in the Gāthās sometimes as an adverb. See Yasna 45.1; Yasna 46.8:51.12.

xx 'kerenāun' - Imperfect tense third person plural parasmaipada of root 'kere' to do, to make. 'kerenava + n = kerenāun'

☆ original meaning 'they' 'tōi' - its Later Avesta form is 'te', 'taecha'; meaning 'they'.

† Its significance seems to be 'Ameshā Spentās' and Yazatas of higher grades.

'mōyastrā' seems to be a vṛddhi form of 'maestra, mōistra' root 'mit' = Sanskrit 'mit' = 'to love, to associate; to help' (Spiegel) 'joy' (Harlez), 'Companionship, friendship' (Mills and Darmesteter).

§ 'baranā' = Sanskrit 'bharana' = 'supporter'. Sanskrit root 'bhru'. Or alternatively if we take 'baranā' as imperative second person plural parasmaipada according to Prof. Jackson then it would mean thus; 'O leaders (under the authority) of Ahura Mazdā do you grant help through righteousness'. Root 'berē' = Sanskrit 'bhru' = to grant, to give.

☆ Or alternatively. Where wisdom is permanent, there arise (our) thoughts, i.e., our thoughts are full of wisdom.

10 Adā²³. zi²⁴ avā²⁵ drūjō²⁶ avō²⁷

bavaiti²⁸ skendō²⁹ spayathrahyā³⁰

at³¹ asishtā³² yaojantē³³

ā hushitōish³⁴ Vanghēush³⁵ Mananghō³⁶

Mazdāo³⁷ ashakhyāchā³⁸, yōi³⁹

zazenti⁴⁰ vanghāu⁴¹ sravahi⁴².

10 When³¹ (those) who³⁰ are born⁴⁰ in good⁴¹ fame⁴²
*are associated³³ in the good abode³⁴ of Ahura Mazdā³⁷, of
Vohu³⁵ Manah³⁶ and of Asha (i.e., Truth)³², then⁴¹
immediately²⁹ support²⁷ of the destructive²⁶ Druj²⁶ becomes²⁸
verily²⁴ dilapidated²⁷.

⊛ Original meaning 'unites, joins' : root 'yuz' = Sanskrit 'yuj'

† original meaning 'druj of destruction', i.e. the drujs who destroys prosperity.

i.e., strength of the drujs is broken; Sanskrit 'avas' = support.

11 Hyat⁴³ tā⁴⁴ urvātā⁴⁵ sashathā⁴⁶ yā⁴⁷

Mazdāo⁴⁸ dadāt⁴⁹, mashyāonghō⁵⁰,

khvītichā⁵¹ ēnēiti⁵², hyat-chā⁵³

daregēm⁵⁴ dregvōdechyō⁵⁵ rashō⁵⁶

savachā⁵⁷ ashavabyō⁵⁸, at⁵⁹ aipi⁶⁰

tāish⁶¹ anghaiti⁶² ushtā⁶³.

10 *O men!⁵⁰ *you understand⁴⁸ (or learn⁴⁹) this⁴⁴ *law⁴⁷
(as regards) *happiness⁵¹ and misery⁵² (in accordance with the
law of action), which⁴⁷ Ahura Mazdā⁴⁸ has ordained⁴⁹; namely⁵³ to
bear age-long⁵⁴ *pain⁵⁵ for the wicked
sinful persons⁵⁶ (and) advantages⁵⁷ for the righteous persons,⁵⁴
owing to which (advantages)⁶⁰⁻⁶¹ happiness⁵³ *accrues⁵² (unto
them) (i.e., is attained by them).

⊛ The same word occurs in Meher Yasht, para 80th as nominative plural.

§ 'khvītichā' - its corresponding Sanskrit equivalent 'śvāda'; English 'sweet'. Sometimes 'ā' is changed to 'ī'. 'ēnēiti' seems to be the Gāthic Avesta form of the Later Avesta 'inti'. (see Westergaard Vendidad 18.61). Its other form can also be 'aniti'.

'urvātā' - teaching, admonition, commandment; somewhat corresponding Sanskrit equivalent is 'vāda'; root 'vad' - to speak, to say. Professor Darmesteter derives this word from root 'var' to believe, to put faith in and regards it as formed by adding the termination 'āt' with the change of letter.

† 'sashathā' - I have considered this word as 'sashatā' and have taken as imperative second person plural. The word 'sashathā' can be present tense second person plural parasmaipada of root 'sash' = 'shiksh' = Sanskrit 'shiksh' to learn.

⊞ 'rashō' - original meaning 'to wound' Persian 'rish'; common noun accusative singular neuter of 'rashangh' Dict. p. 444.

⊠ 'anghaiti' - present subjunctive third person singular parasmaipada of root 'ah' = Sanskrit 'as' = to be, to exist.

Ahyā yāsā nemanhā

Ustānazastō rafedhrahya

mainyēush Mazdā pourvīm

spentaḥyā Ashā vispēng shyaothanā

Vanghēush khratūm Mananghō yā

khshnevishā Gēushchā Urvānem.

(The above quoted verse is to be recited twice).

Yathā Ahū Vairyo 4, Ashem Vohū 3.

At-tā vakhsyām¹ hāitīm² yazamaide³.

yenghe hātām āat yesne paiti vanghō.

Mazdāo Ahurō vaēhtā ashāt hachā,

yāonghēmchā tēschā tāoschā yazamaide.

We worship¹ Hā² (called) 'At tā vakhsyām¹'.

Hā 31¹

1 Tā¹ vē² urvātā³ marentō⁴

agushtā⁵ vachāo⁶ sēnghāmahī⁷

aēibyō⁸ yōi⁹ urvātāish¹⁰ drujō¹¹

ashahyā¹² gaēthāo¹³ vimerēnchaite¹⁴;

atchit¹⁵ aēibyō¹⁶ vahishtā¹⁷ yōi¹⁸

zarazdāo¹⁹ anghen²⁰ Mazdāi²¹.

1. O ¹desirous one!¹ we proclaim² unto you² these¹ "teachings¹ - verses (which are⁶) never heard before². (These are the verses) for those⁴ who⁹ destroy¹⁴ the settlements¹¹ of righteousness¹² by means of ¹⁰the teachings¹⁰ of the Druj¹¹; but (these verses) (are)¹⁷ best for those¹⁸ who¹¹ are ¹⁶devoted¹⁶ to Ahura Mazda²¹.

☆ Prophet Zarathushtra speaks to those persons present in the assembly. Root 'mere' = Sanskrit 'manru' = to desire eagerly; present participle vocative plural.

xx for the explanation of the word 'urvātā' see Yasna 30.11.

¶ i.e., "by means of the commandments of the Druj leading to the false or wrong path", "through the temptations of the Druj".

\$ 'zarazdāo' adjective nominative plural masculine of 'zarazdā'. Original form is 'zarangh + dā' = to give one's heart, to devote, to dedicate.

2 Yezi²² āish²³ nōit²⁴ urvānē²⁵

advāo²⁶ aibi-dereshtā²⁷ vakhyāo²⁸

at²⁹ vāo³⁰ vispēng³¹ āyōi³²

yathā ratūm³³ Ahuro³⁴ vaēdā³⁵

Mazdāo³⁶ ayāo³⁷ āsayāo³⁸

yā³⁹ ashāt⁴⁰ hachā⁴¹ jvāmahi⁴².

- 2 "If at the first sight (i.e. in the beginning) any person does not believe in the matter of religion, (eventually) by means of obvious-visible evidences his faith will become stronger. O Ahura Mazda! knowing (or acknowledging) Thee as the Lord of all, every one will come near Thee (i.e. every one has to ask for Thy help and finally "has to come before Thee" "Our goodness and our life are due to Hormazd only."

○ Prof. Darmesteter: I do not understand the entire translation of this strophe. Explanation of words:-

'urvānē' = in the soul (Mills), in order to believe, in order to put faith in (Darmesteter) (from root 'var').

'advāo' noun nominative plural neuter = indubitable state, faith (Darmesteter); indubitable truths (Mills).

'aibi dereshtā' = becoming stout, strengthened root 'aibi - deresh-' = Sanskrit 'drush'.

'vakhyāo' adjective comparative degree of 'vahu' - nominative singular, its another form is 'vahyā', meaning 'better' (see Yasna 30.3)

'āyōi' - present tense first person singular āmanepada of root 'ā-i-' to come over, original form 'ā-i-tao' (every person) has to go (Darmesteter).

'āsayāo' - noun genitive dual = crowd, "tribe" (Mills); "to come up, to reach" (Darmesteter); good thing (Spiegel and Justi) Sanskrit 'amsha' - part, share, position.

3 Yām⁴³ dāo⁴⁴ mainyō⁴⁵ āthrāchā⁴⁶

Ashāchā⁴⁷ chōish⁴⁸ rānoibyā⁴⁹

khshnūtem⁵⁰

hyat⁵¹ urvatem⁵² chazdōnghvadebyō⁵³ tat⁵⁴

nē⁵⁵ Mazdā⁵⁶ vīdvanōi⁵⁷ vaochā⁵⁸

hizvā⁵⁹ thwahyā⁶⁰ āonghō⁶¹, yā⁶²

jvantō⁶³ vispēng⁶⁴ vāurayā⁶⁵.

- 3 O Divine⁴³ (Ahura Mazda!) do thou grant⁴⁴ us that intensive⁴⁵ (or complete) bliss⁴⁶ which⁴⁷ Thou hast awarded⁴⁸ to the fighters⁴⁹ (for the sake of Religion) and to the learners⁵⁰ of the Religion on account of our zeal⁵¹ and 'truth'⁵². Speak Thou⁵³ with Thy 'tongue'⁵⁴ of the mouth⁵⁵, O Ahura Mazda! 'for our enlightenment'⁵⁶ (i.e., my and my disciples), so that⁵⁷ I cause all⁵⁸ 'men'⁵⁹ to put faith in the Religion⁶⁰.

○ 'rāna' - its Sanskrit equivalent 'raṇa' = fight, war. Sanskrit root 'ran' = to shout.

¶ or one who understands the Religion - religious scholar; 'chazdangh' = intelligence, dexterity; root 'chash' = Sanskrit 'chaksh' to discern, to see. Or Persian 'chashidan' = to taste.

or through Thy spiritual Fire and Asha.

\$ Infinitive (Professor Justi) This word is also found in other forms with the same meaning, e.g. 'vādyāi, vīduye, vīviduye, vōizhdyāi'.

⊕ allegorical sense i.e. Thou Thyself

⊗ Original meaning 'the living' beings; root 'ja' - to live.

⊙ 'vāurayā' - Causal first person singular of root 'var' = Persian 'garridan' = to put faith in, intensive form 'vāvar = vāur' + 'n' being dropped; it becomes 'vāuraya' by adding causal termination 'aya'; 'ni' termination is dropped. Exactly similar form to this occurs 'māraya'.

4 Yadā⁶⁷ Ashem⁶⁸ zēvim⁶⁹ anghen⁷⁰

Mazdāoschā⁷¹ Ahurāonghō⁷²,

ashichā⁷³ Ārmaiti⁷⁴ vahishtā⁷⁵

ishasā⁷⁶ Mananghā⁷⁷,

maibyō⁷⁸ khshathrem⁷⁹ aojonghvat⁸⁰,

yehyā⁸¹ veredā⁸² vanaēmā⁸³ drujem⁸⁴.

4 When⁶⁷ Ahura Mazda⁷¹ and "the leaders"⁷² (under His control) are "in full measure"⁶⁸ "gracious"⁶⁹, (then) "I desire"⁷⁰ for myself⁷³ mighty⁷⁴ power⁷⁵ through truth⁷⁶, humility⁷⁷ and best⁷⁸ mind⁷⁹, through whose⁸⁰ "power"⁸¹ "we may overcome"⁸² the Druj (i.e. falsehood, untruth⁸⁴).

○ "Mazdāoschā Ahurāonghō" - its meaning can also be "Lords under the authority of Ahura Mazda" (see Yasna 30.9).

§ I have taken the word 'Ashem' as equivalent to 'ash, asha' - adverb.

Sheth K.R. Cama's Original meaning 'worthy of invocation'; "inclined to the appeal". 'Zerim' verbal adjective accusative singular of 'aeyā' of root 'zu' = Sanskrit 'hu' - to invoke.

αα "ishasā" inchoative verb present tense first person singular parasmaipada of root 'ish' - to long for, to strive after. See my Avestā Grammar page 251-252.

δ "veredā" - its Persian equivalent can be 'gōrdi' (from the noun 'gōrd', meaning 'hero'), Or if it is derived from root 'were' then it would mean "shield, support".

✧ Prophet Zarathushtra includes with him his own helping disciples as well. For comparison see Vendidad Frāgard 20.8.

5 Tat⁸⁵ mōi⁸⁶ vichidyāi⁸⁷ vaochā⁸⁸

hyat⁸⁹ mōi⁹⁰ Ashā⁹¹ dātā⁹² vahyō⁹³,

vidoyē⁹⁴ Vohū⁹⁵ Mananghā⁹⁶ mēnchā⁹⁷,

daidyāi⁹⁸ yehyā⁹⁹ mā¹⁰⁰ ereshish¹,

tāchit² Mazdā Ahurā³ yā⁴ nōit⁵

vā⁶ anghat⁷ anghaiti⁸ vā⁹.

5 Tell⁸⁵ me⁸⁶ (O Ahura Mazda!) (for knowing) truth⁸⁷ (and) the laws (of the Religion⁹²) and for choosing⁸⁸ whatever⁸⁹ (is) better⁹¹ for me⁹⁰ (whereby) "I may know"⁹⁴ through my good⁹³ thoughts⁹⁶, whose⁹⁷ "profit" may be accrued⁹⁸ to me.¹⁰⁰ O Ahura Mazda!¹ (Do Thou make me aware as to) whatever²⁻⁴ will not⁵ happen⁷ or⁶ whatever²⁻⁴ will happen⁸.

☆ infinitive used as verb, (see Yasna 28.2; Yasna 29.3; Yasna 43.11.12.14; Yasna 44.2, 17; Yasna 46.15; Yasna 51.20).

† Justī; "profitable" (Spiegel); "prophet" (Mills); By comparing Avestā 'ereshi' with the Sanskrit 'Rishi' its meaning would be "a poet composing songs in praise of God"; 'Saint'. Darmesteter translates Avestā 'ereshish' by the Demon of the infidelity or irreligiousness and he compares the word with 'Aresh' occurring in the Pahlavi Text Dēnkart, with whom Prophet Zarathushtra had argued about the Religion.

- 6 Ahmāi¹⁰ anghat¹¹ vahishtem¹² yē¹³
 mōi¹⁴ vidvāo¹⁵ vaochāt¹⁶ haithīm¹⁷,
 māthrem¹⁸ yim¹⁹ Haurvatātō²⁰
 ashahyā²¹ Ameretātaschā²²
 Mazdāi²³ avat²⁴ khshathrem²⁵ hyat²⁶
 hōi²⁷ Vohū²⁸ vakhshat²⁹ Mananghā²⁹.

6 The best¹² may accrue¹¹ to him¹⁰ who¹¹, the learned one¹³, tells¹⁶ me openly¹⁷ the Holy Word of welfare²⁰, truth and immortality²¹. The Sovereignty of Ahura Mazda²² has remained prosperous (or permanent) on account of good thought.

6 Word by word translation: For Ahura Mazda²³ this¹⁴ sovereignty²⁵ became prosperous²⁶ on account of His²⁷ good²⁸ thought²⁹.

- 7 Yastā³¹ mantā³² pouruyō³³,
 raochēbish³⁴ rōithwen³⁵ khvāthrā³⁶;
 hvō³⁷ khrathwā³⁸ dāmish³⁹, ashem⁴⁰
 yā⁴¹ dārayat⁴² Vahishtem⁴³ Manō⁴⁴
 tā⁴⁵ Mazdā⁴⁶ mainyū⁴⁷ ukhshyō⁴⁸, yē⁴⁹
 ā nūremchit⁵⁰ Ahurā⁵¹ hāmō⁵².

7 *Who³¹ (i.e. Ahura Mazda) (is) the first³³ Great Thinker³²; (whose brilliance³⁴ has mingled³⁵ with (the Boundless) Lights³⁶ (of the heaven). Who himself³⁷ (is) the Creator³⁸ (of the entire world) through His omniscient wisdom³⁹, by means of which⁴¹ he upholds⁴² the truth⁴⁰ and the best⁴³ thought⁴⁴. O Divine⁴⁵ Ahura Mazda! Thou who art always⁴⁶ the same⁴⁷ dost make⁴⁸ them⁴⁹ prosperous⁵⁰.

6 *yastā = yo + tā; tā = these i.e. 'truths of Māthra - Holy Word' 'true matters' (Mills). Pahlavi version: 'he has come' (Darmesteter).

7 The first great Thinker. Thinker about bringing into existence the entire universe. Sanskrit 'mantr'; root 'man' = Sanskrit 'man' - to think.

8 Its significance seems to be such that a part of God is spread in every sphere of the sky. Here I have thought it proper to add 'yenghe' meaning 'whose' on the strength of Yasna Hā 12.1.

9 Like Persian 'Kāder' (i.e. 'powerful and omnipotent'), the word 'khratu' is found employed.

xx 'and overcome hate, falsehood and wicked conscience'.

xi It is doubtful to whom the word 'tā' is to be applied; 'creation pertaining to this world and to the spiritual world' (Pahlavi version and Spiegel); 'in both i.e., the corporeal and the spiritual worlds' (Darmesteter); 'holy men - creation' (Mills).

xi original meaning (is) 'prosperity bringer'; 'ukhshyō' present participle nominative singular masculine from 'vakhsh'; original word 'oldshyant'.

8 At⁵¹ thwā⁵⁴ mēngi⁵³ pourvim⁵⁶.

Mazdā⁵⁷ yezim⁵⁸ stōi⁵⁹ mananghā⁶⁰,

Vanghēush⁶¹ patarem⁶² Mananghō⁶³ hyat⁶⁴

thwā⁶⁵ hem chashmaini⁶⁶ hēngrabem⁶⁷

haithim⁶⁸ ashahyā⁶⁹ dāmīm⁷⁰ anghēush⁷¹

Ahurem⁷² shyaothnaēshū⁷³.

- 8 Ever since⁵⁴ I⁵¹ have held⁶⁷ Thee⁶⁸ (O Ahura Mazda!) in (my) eye⁶⁹, I have always⁵⁸ regarded⁵³ Thee⁵⁴, O Ahura Mazda! as⁵⁶ the first of all⁵⁹, as worthy of worship⁶⁰ with pure thought⁶¹, as the Father⁶² of Vohu⁶³ Manah⁶⁴ - Good⁶⁵ mind⁶⁶, as the real⁶⁷ origin⁷⁰ of Truth⁷¹ (and) as the Lord⁷² over (all) the actions⁷³ of this world⁷⁴.

* root 'han-garew' = Sanskrit 'sang-grah' = to hold, to keep, 'hem' is to be understood the Gāthik form of the later Avesta 'hēm', meaning 'together'.

† i.e., prior to the entire creation of the world, rather 'the root of all', Sanskrit 'Pūrva'.

* Original meaning 'maker, creator', root 'dā' = Sanskrit 'dhā' = to create.

‡ 'mēngi' - 'h' Avestan first person singular āmanepada of root 'man' - to think, original form 'man+h+i'.

9 Thwōi⁷⁴ as⁷⁵ Ārmaitiš⁷⁶, thwē⁷⁷

ā Gēush⁷⁸ Tashā⁷⁹ as⁸⁰ khratūsh⁸¹

Mainyush⁸² Mazdā Ahurā⁸³, hyat⁸⁴

akhvyāi⁸⁵ dadāo⁸⁶ pathām⁸⁷

vāstryāt⁸⁸ vā⁸⁹ āitē⁹⁰, yē⁹¹ vā⁹²

nōit⁹³ anghat⁹⁴ vāstryō⁹⁵.

- 9 Perfect mindedness⁷⁶, O Ahura Mazda⁸¹! is⁷⁵ Thine⁷⁴, Thine⁷⁷ is⁸⁰ the wisdom⁸¹ Divine⁸² of 'creating⁸³ the world⁸⁴ Thou hast fixed⁸⁵ the path⁸⁷ (of awarding due reward) to him⁸⁶ who 'passes⁹⁰ his life 'with industry⁸⁸ and one who⁹¹ is⁹² not⁹³ industrious⁹⁴ or idle. Explanation: Its significance is that just as a man passes his life industriously or otherwise on earth, in the same way he gets the reward in accordance with his actions after his death.

* 'tashan' = Sanskrit 'tākshan' = fashioner, maker, root 'tash' Sanskrit 'takhsh' to fashion, to mould.

† The meaning of 'vāstryā' (derived from 'vāstra') is 'work pertaining to agriculture', 'tilling, industry'; it also means 'agriculturist, diligent, industrious'.

* Original meaning 'goes, moves'; 'āitē' - present tense third person singular āmanepada of root 'ā-i' to come up, to go, class 2⁹¹.

10 At⁹⁶ hi⁹⁷ ayāo⁹⁸ fravaretā⁹⁹

vāstrim¹⁰⁰ akhyāi¹ fshuyantem,²

Ahurem³ ashavanem⁴, Vanghēush⁵

fshēnghim⁶ Mananghō⁷;

nōit⁸, Mazdā⁹, avāstryō¹⁰

davāschinā¹¹ humeretōish¹² bakhshā¹³.

10 *From these two⁹⁸ 'she'⁹⁷ (i.e., Ahura Mazdā's Perfect mindedness) chose⁹⁹ *for (the benefit of) this (world)' the prosperity bringing agriculturist¹⁰⁰ as the true^{*} lord', as 'the promoter⁴ of good³ mind'. O Ahura Mazdā⁹ 'the deceitful¹¹ indolent man'¹⁰ (would) never (be) the "gainer¹³ of the good *doctrine of the Religion¹².

☆ i.e., from amongst these two the good industrious worker and the indolent man.

† 'hi' - demonstrative pronoun nominative singular feminine.

* 'akhyāi' (Sanskrit 'asyai') demonstrative pronoun dative singular feminine. Its later Avesta form 'āinghe, āinghāi'.

§ 'fshēnghim' - derived from the root 'fshu' Sanskrit 'psu' - to increase, to prosper.

☆ 'davāschinā' - "davā" - present participle parasmaipada nominative singular of 'davant' - from root 'dav' - Sanskrit 'dabh - dambh' = to deceive, deceiving, deceiver. 'Chinā' - is an enclitic particle, which comes at the end of certain words. Professor Darmesteter regards the word 'davā' as the name of a wicked king on the basis of the Pahlavi version.

† 'humeretōish' - 'mereti' = Sanskrit 'smriti' = "doctrine of the Religion, exposition."

xx 'bakhshā' = nominative singular of the agentive noun 'bakhshar' - masculine from root 'bakhsh' - to share.

11 Hyat¹⁴ nē¹⁵ Mazdā¹⁶ paourvīm¹⁷

gaēthāoschā¹⁸ tashō¹⁹ daēnāoschā²⁰,

thwā²¹ mananghā²² khratūshchā²³ hyat²⁴

astvantem²⁵ dadāo²⁶ usbtānem²⁷,

hyat²⁸ shyaothanāchā²⁹ sēnghāschā³⁰

yathrā³¹ varenēng³² vasāo³³ dāyetē³⁴.

11 O Ahura Mazdā! when¹⁴ Thou first¹⁵ didst make¹⁶ with Thy power of thought²² the entire "living things"¹⁸ and laws²⁰ (for them,) Thou didst bestow²⁵ upon us¹⁷ corporeal²³ life²⁷ and wisdom²¹, (along with these also) Thou ordained²⁹ us¹⁹ power to work²⁶ and commandments of the Religion²², towards which (act and the commandments of the Religion) (our) wish³¹ (and our) faith³² (or choice)³³ may be fixed³⁴; (i.e., Thou didst bestow upon us strength and wisdom in order to fulfil whatever may be our wish for doing the act and whatever may be our faith on the commandments of the Religion.)

☆ meaning of 'gaethā' is also 'region, settlement, a pen or enclosure for animals'. See Avesta Dictionary p. 158.

† 'dāyetē' passive verb present tense third person singular of root 'dā-' = Sanskrit 'dhā' to - fix.

12 Athrā³⁵ vāchem³⁶ baraiti³⁷ mīthah-vachāo³⁸

vā³⁹ eresh-vachāo⁴⁰ vā⁴¹,

vidvāo⁴² vā⁴³ evidvāo⁴⁴ vā⁴⁵,

ahyā⁴⁶ zeredāchā⁴⁷ mananghāchā⁴⁸

ānush-bakhsb⁴⁹ Ārmaitish⁵⁰ mainyū⁵¹

peresāitē⁵² yathrā⁵³ maēthā⁵⁴.

12 *To it³⁵ either³⁷ the false speaker³⁶ or³⁷ the true speaker.⁴⁰ either⁴² the enlightened⁴² or⁴³ the unenlightened⁴⁴ lifts up⁴¹ his voice³⁸ *with his⁴⁶ heart⁴⁷ and also with his true mind⁴⁸. Then *immediately⁴⁹ Perfect Mindedness-Ārmaiti⁵⁰ asks⁵¹ the twin spirits⁵² (i.e., Spentā Mainyu and Angra Mainyu) (as to) where⁵³ (their *inclination⁵⁴ is).

* There is the connecting of strophe 11th with the following strophe 12th.

¶ 'mīthah-vachangh' - 'mīthah' = Sanskrit 'mithyā' = false, untrue, and 'vachangh' = Sanskrit 'vachas' = word, utterance; 'eresh' = Sanskrit 'rita' = true, just.

* 'zeredā' its another form is 'zaredhaya' Sanskrit 'hrd, hridaya'.

§ 'ānush-bakhsb' original form 'ā+anu+bach+sb,' nominative singular (used as adverb)

✧ Original meaning is 'residence, abode, place'

13 yā⁵⁵ frasā⁵⁶ āvishyā⁵⁷ yā⁵⁸

vā⁵⁹ Mazdā⁶⁰ peresāitē⁶¹ tayā⁶²,

yē⁶³ vā⁶⁴ kasēush⁶⁵ aēnanghō⁶⁶ ā

mazishtām⁶⁷ ayamaite⁶⁸ būjem⁶⁹

tā⁷⁰ chashmēng⁷¹ thwisrā⁷² hārō⁷³ aibi⁷⁴

ashā⁷⁵ aibi⁷⁶ vaēnabi⁷⁷ vispā⁷⁸.

13 O Ahura Mazdā⁶⁰ the questions⁵⁵ which⁵⁷ any one asks⁶¹ *openly⁵⁷ or *secretly⁶², or⁶⁴ any person⁶³ *undergoes⁶⁸ the highest⁶⁷ penance⁶⁸ for a small⁶⁵ sin⁶⁶ *all⁷⁴ these⁷⁰, *O Lord⁷³! Thou *dost observe⁷¹ with (Thy) sharp⁷² eye⁷¹ and in accordance with truth⁷³.

* 'āvishyā' - In Pahlavi version the word is translated by 'āshkārak.' Prof Justi regards this word to be derived from the root 'vid' - to know,

'tayā' - original meaning 'secretly', 'furtively'. Its another form is 'tāya', 'tāyu'.

¶ i.e., that which men intend openly or clandestinely with each other.

§ Original meaning - 'surrenders oneself to, submits' root 'ā-yam' = Sanskrit 'A-yam.' Its significance is that a certain person has to undergo highest punishment through injustice for the sake of a trivial fault.

✧ "O Ahura Mazdā! whatever actions any person performs openly or secretly or any person commits most grievous sins in order to escape from the punishment of trivial sins - all these Thou observest with Thy eye." (Prof Darmesteter).

¶ 'hārō' - original meaning of this word is 'protector, a guardian'. There occurs in Yasna Hā57 para 17 the word 'hishūrō' in the reduplicated form. See Avesta Dictionary p 586.

✧ 'aibi' should be taken as a prefix to the verb 'vaēnabi'. 'aibi' = (Later Avesta 'aiwi' = Sanskrit 'alibi' - meaning 'round about, high, towards'. According to the opinion of Dr Geldner there is no need of the second 'alibi' as it is redundant.

14 Tā⁷⁸ thwā⁷⁹ peresā⁸⁰ Ahurā⁸¹ yā⁸²
 zi⁸³ āiti⁸⁴ jēnghatichā⁸⁵
 yāo⁸⁶ ishudō⁸⁷ dadentē⁸⁸
 dāthranām⁸⁹ hachā⁹⁰ ashāunō⁹¹
 yāoschā⁹² Mazdā⁹³ dregvōdehyō⁹⁴ yathā⁹⁵
 tǎo⁹⁶ anghen⁹⁷ henkeretā⁹⁸ *hyat⁹⁹.

14 'O Ahura Mazda⁹¹! I ask⁹² of Thee⁹³ as to⁹⁴ that which⁹⁵ 'happens⁹⁶ now and 'will happen⁹⁷ hereafter. (Moreover) I ask⁹⁸ of Thee⁹⁹, O Ahura Mazda¹⁰⁰ as to¹⁰¹ the 'reward¹⁰² of good 'deeds¹⁰³ unto the righteous (person)¹⁰⁴ which¹⁰⁵ is awarded¹⁰⁶, and as to whatever (punishment)¹⁰⁷ (is meted out) 'for the sinful persons¹⁰⁸, and in what manner¹⁰⁹ will be considered¹¹⁰ (the fate of both in accordance with their respective actions) 'at the final stage¹¹¹ (i.e., after death)?

- ⊙ 'hyat' - this word is regarded by Prof Spiegel as having been added merely to make up the meter
- † 'āiti' - root 'ā-i' = Sanskrit 'ā-i' = to happen, to come
- * 'jēnghatichā' - present subjunctive third person singular parasmaipada of root 'jam'.
- § This word is used in the sense of Sanskrit 'dāna' and English 'charity'.
- ss Original meaning 'thankfulness, indebtedness'; nom accusative plural.
- tt or alternatively: 'gratefulness' of the charity^{ss} of the righteous (man)¹⁰⁴ as well as whatever¹⁰⁵ ('gratitude') is granted to the wicked (person)¹⁰⁸ i.e., I ask of Thee, O Ahura Mazda! as to how do you account for the man who gives gifts to the righteous man and for any one who gives charity to the wicked person and what consequence does the giver of that charity finally get?
- ⊕ 'henkeretā' - this word is locative singular of 'henkereti'

15 Peresā¹ avat² yā³ mainish⁴
 yē⁵ dregvāitē⁶ khshathrem⁷ hunāiti⁸
 dush-shyaathanāi⁹, Ahurā¹⁰ yē¹¹ nōit¹²
 jyōtūm¹³ hanare¹⁴ vīnasti¹⁵,
 vāstryehyā¹⁶ aēnanghō¹⁷ pāsēush¹⁸
 virāatchā¹⁹ adrujyantō²⁰

15 The man who¹ 'secures² authority³ for the wicked - working⁴ sinner⁵ and the man who⁶ on account of the harm⁷ of the agriculturist⁸, of his cattle⁹ and of 'the person¹⁰ never-uttering falsehood¹¹, (i.e., for him who causes injury to them) 'would not¹² be¹³ in any way 'fit¹⁴ 'for living¹⁵; 'I ask¹⁶ (of Thee), O Ahura Mazda¹⁷! about 'the punishment¹⁸ (of such a person).

- ⊙ or gives power to the evil-working sinner; root 'hu' = Sanskrit 'su' - to prepare, to produce
- † 'virāatchā' - it would be better if this word would be in the genitive singular like the corresponding words.
- * both 'jyōtūm' and 'jyātu' occur in the Avestā; see Yasna Hā 32.9; Sanskrit 'jivātu' = life
- § root 'han' = Sanskrit 'an' = to be worthy, to be deserving of honour
- ⊕ 'vīnasti' - root 'vid' = Sanskrit 'vid' (intransitive); to know, to find out, to increase (transitive).
- ⊗ Pahlavi version Spiegel, Justi, Harlez, Mills and Darmesteter. See Yasna Hā 44.19. Another meaning of 'maini' is 'collar', e.g. 'zarennumini' (Yasht 14-33) = '(a vulture) with a golden collar'
- ⊕ 'I ask of Thee, O Ahura Mazda! as regards the type of punishment of that evil doer who does not hesitate to snatch away the life of a person by way of retribution ('hanare') and of the oppressor ('aēnanghō') of such a (kind of) agriculturist who does not treat with cruelty the animals as well as men under his control' (Darmesteter), or 'who is kind to men as well as animals.'

16 Peresā²¹ avat²² yathā²³ hvō²⁴

yē²⁵ hudānush²⁶ demanahyā²⁷

khshathrem²⁸

shōithrahyā²⁹ vā dakhvyēush³⁰ vā Ashā³¹

fradathāi³² asperezatā³³;

thwāvās³⁴ Mazdā Ahurā³⁵ yadā³⁶ hvō³⁷

anghat³⁸ yā³⁹ shyaothanaschā⁴⁰.

16 I ask²¹ (of Thee O Ahura Mazdā!) as to²² "how"²³ he himself²⁴ (is regarded) who²⁵, possessed of good wisdom,²⁶ "might have tried"²⁷ to enhance²⁸ the authority²⁹ of the "house"³⁰, of the province³¹ and of the country³² by means of Asha-truth³³. I ask (of Thee) (as to) "when"³⁴ will he himself³⁵ be³⁶ siding with Thee³⁷. O Ahura Mazdā! and "of what sort"³⁸ should (his) actions³⁹ be⁴⁰?

⊙ In the original text these words 'just as'-yathā, 'when' yadā 'who - which' - yā. 'I ask of this as it is considered' etc. For the Gujarati context I had to translate interrogatively.

* 'demanahyā' - its latter Avesta form is 'nimānabe'.

† 'asperezata' root 'spars' to strive 'h', to endeavour, corresponding Sanskrit word is 'spardh'; initial 'u' is augment. See Avesta Dictionary p. 543

17 Katārēm⁴¹ āshavā⁴² vā⁴³ dregvāo⁴⁴

vā⁴⁵ verenvaitē⁴⁶ mazyō.⁴⁷

vidvāo⁴⁸ vidushē⁴⁹ mraotū⁵⁰, mā⁵¹

evidvāo⁵² nipi-dēbāvayat⁵³,

zdi⁵⁴-nē⁵⁵ Mazdā Ahurā⁵⁶

Vanghēush⁵⁷ fradakhstā⁵⁸ Mananghō⁵⁹.

17 which of the two⁴¹ is the greater⁴² what the righteous man⁴³ chooses⁴⁴ (or puts faith on the Religion⁴⁵) or⁴⁶ what the wicked person⁴⁷ chooses⁴⁸? Let the enlightened man⁴⁹ "explain"⁵⁰ (i.e. teach) (the excellences of the Religion) to the learned man⁵¹.

'To the fanatic person⁵² (the work of giving religious instruction) is not⁵³ to be entrusted⁵⁴. O Ahura Mazdā⁵⁵. "reveal"⁵⁶ to us⁵⁷ the symbols⁵⁸ (of Thy) Good⁵⁹ Mind⁶⁰.

⊙ The foolish and the fanatic person remains thoroughly ignorant of the teachings of the Religion and he cannot comprehend them, but the wise and enlightened man can understand immediately the matter of the Religion.

† Dr. Harlez. "The fanatic person does not any more deceive us" (Mills). 'Apidēbāvayat' - imperfect tense causal third person singular from root 'debu'. 'debu' should be understood as the enlarged or denominative form of root 'dab' - Sanskrit 'dabh-damh'.

* 'zdi' - imperative second person singular parasmaipada of root 'zan' - to create, to bring out.

18 Mā-chish⁶¹ at⁶² vē⁶³ dregvatō⁶⁴

mōthrāschā⁶⁵ gūshā⁶⁶ sāsnāoschā⁶⁷,

āzi⁶⁸ demānem⁶⁹ višem⁷⁰ vā

shōithrem⁷¹ vā dakhyōm⁷² vā ādāt⁷³

dushitāchā⁷⁴ marakaēchā⁷⁵ athā⁷⁶

ish⁷⁷ sāzdūm⁷⁸ snaithishā⁷⁹

18 Let not any⁶¹ of you⁶² even ⁶³hear⁶⁶ the māthra⁶⁵ of the wicked man⁶⁶ and (his) teaching⁶⁷, ⁶⁸because⁶⁸ he may ⁶⁹put⁷⁰ into "distress"⁶⁹ and "destruction"⁷¹ the house⁶⁹, the clan⁷⁰, the town⁷¹ and the country⁷², so ⁷³attack⁷³ him (upon them⁷⁴) (or kill⁷⁵) (i.e., such wicked persons) by means of the weapon⁷⁶

Q i.e., should not hear and should not pay any attention upon it at all.

1 'āzi' = 'āzi' 'ā' = Sanskrit 'ā', to, at, 'zi' = Sanskrit 'hi' for, because.

xx 'dushitāchā' - locative singular of 'dushiti' feminine; Sanskrit 'dūshita, dūshitā', 'marakaēchā' - locative singular of 'maraka'; 'maraka' = Sanskrit 'maraka' plagues, affliction, disease. European scholars have taken this word as 'mahrka' and translated 'death'.

Having heard the teaching of the wicked person and having acted according to it these occasions evil and there is no doubt about it

\$ 'sāzdūm' - imperative causal second person plural ātmanepada of root 'śad' Sanskrit 'śad' - to attack, to rush upon, 'sād', causal - to cause to attack, 'sād+ūm' = sāzdūm. See my Avestā Grammar p.251 and Avestā Dictionary p. 521.

19 Gūshā⁸⁰ yē⁸¹ mantā⁸² ashem⁸³

ahūmbish⁸⁴ vidvāo⁸⁵ Ahurā⁸⁶,

erezhukhdhāi⁸⁷ vachanghām⁸⁸

khshayamnō⁸⁹ hizvō-vasō⁹⁰;

thwā⁹¹ āthrā⁹² sukhrā⁹³ Mazdā⁹⁴

vanghāu⁹⁵ vidātā⁹⁶ rānuyāo⁹⁷.

19 The enlightened one⁸⁰ who⁸¹, O Ahura Mazda⁸⁶, ⁸²hears⁸³ the truth⁸⁴ (i.e., the matter of truth) for (the advantages of) both the worlds⁸⁵ (and) ⁸⁶meditates⁸⁷ (over it) is the ruler⁸⁸ over⁸⁹ truthful utterances⁹⁰ and the controller over his tongue⁹¹, O Ahura Mazda! through Thy⁹² radiant⁹³ Fire⁹⁴ (that person) ⁹⁵is fully absorbed⁹⁶ in the good⁹⁷ affairs⁹⁷ (of the life).

Q 'gūshā, mantā' - Root Aorist ātmanepada from root 'gush' and 'man' i.e., always speaker of truthful utterances.

I i.e., truth speaker after proper thinking; one who does not speak out whatever comes to the mouth. Original meaning; he who has kept full control over his tongue; Sanskrit 'vash' to subdue, to subjugate.

original meaning 'in the battle' (Sanskrit 'rana'); in the battle of worldly affairs; genitive singular is sometimes used in the sense of the locative singular; see my Avestā Grammar p. 303.

\$ i.e., siding with the truth and eradicating from this world falsehood and evil with the best efforts he is prepared to devote his own life. 'vidātā' - root 'vi-dā' means 'to devote' or it is taken as an equivalent of French 'Se donner'.

20 Yē⁹⁸ āyat⁹⁹ ashavanem¹⁰⁰divamnem,¹ hōi² aparem³ khshayō⁴daregem⁵ āyū⁶ temanghō⁷,dush-khvarethem⁸ avaētās⁹ vachō¹⁰;tem¹¹ vāo¹² ahūm¹³ drégvantō¹⁴shyaothanāish¹⁵ khvāish¹⁶ daēnā¹⁷naēshat¹⁸.

- 21 The person who⁹⁸ 'deceives'⁹⁹ the righteous (man)¹⁰⁰ will have (his) 'abode'¹ 'hereafter'² (i.e., after his death) 'in darkness'³ for a long⁴ time⁵, and (his) food bad⁶ (or poisonous) and his shouts⁷ are 'full of woe'⁸. O sinful person⁹! (your wicked) conscience¹⁰ on account of your own¹¹ deeds¹² will lead¹³ you¹⁴ to that¹⁵ (dark) 'world'¹⁶.

§ Original meaning 'comes deceiving' root 'div=dav' = Sanskrit 'dahh, dambh' = to deceive. 'Āyat' - imperfect subjunctive third person singular parasmaipada of root 'ā-i' = Sanskrit 'ā-i' to come; class 2⁹⁸.

* 'khshaya' = Sanskrit 'khshaya' = abode; root 'khshū' - Sanskrit 'khshū' to dwell.

⊙ or later on.

¶ "Later on there will be his destruction and he will remain in darkness for a long life" (Mills). "Later on he will have to bewail and there will be his long abode in darkness" (Darmesteter).

⌘ Hazlet; 'insult' (Darmesteter); original meaning 'downward course, meanness, baseness'; derived from 'ava' + 'Sanskrit' 'aya' meaning 'down'; abstract noun became 'avaētāt' like Avesta Khvāētā; its nominative singular form is 'avaētās'.

◆ for this see my Avestā Grammar page 299.

⌘ 'naēshat' - Future tense third person singular, parasmaipada of root = 'ni' Sanskrit 'ni', to lead. For its comparison see Vendidad Frigard V para 62⁹⁸. This is a brief idea of how the wicked person have to suffer pain and punishment for their wicked conduct. For further details, see my Yasht-Bā-Maāni, Hādokht Nask, Frigard IIIrd.

21 Mazdāo¹⁹ dadāt²⁰ Ahurō²¹Haurvatō²² Ameretātaschā²³,būrōish²⁴ ā ashakhyāchā²⁵khvāpaithyāt²⁶ Khshathrahyā²⁷ sarō²⁸,Vanghēush²⁹ vazdvarē³⁰ Mananghō³¹, yē³²hōi³³ māinyū³⁴ shyaothanāishchā³⁵urvathō³⁶.

- 21 Ahura Mazdā¹⁹⁻²¹ 'shall bestow'²⁰ health²² and immortality²³ by virtue of His own Lordship²⁴ (upon that person) who²⁵ through²⁶ (his) thoughts and actions²⁷ (becomes) His²⁸ (i.e. Ahura Mazdā's) friend²⁹ and will bestow³⁰ leadership³¹ of prosperity³², of righteousness³³ and of sovereignty³⁴ (and), happiness³⁵ of the good³⁶ mind³⁷ (as well).

⊙ 'dadāt' - imperfect subjunctive third person singular used in the sense of the future.

¶ 'būrōish' - Sanskrit 'bhūri' original meaning 'abundance', 'plenty', 'fullness'.

22 Chithrā³⁷ i³⁸ budāonghē³⁹yathanā⁴⁰ vaēdemnāi⁴⁴ mananghā⁴²;vohū⁴³ hvō⁴⁴ khshathrā⁴⁵ ashem⁴⁶vachanghā⁴⁷ shyaothanāchā⁴⁸ hapti⁴⁹;hvō⁵⁰ tōi⁵¹ Mazdā⁵² Ahurā⁵³vāzishtō⁵⁴ anghaiti⁵⁵ astish⁵⁶.

22 Likewise⁴⁰ for the one who understands⁴¹ with the mind⁴² (as) for the one with good wisdom⁴³ "these"⁴⁴ (matters) (mentioned above) are manifest⁴⁵ (or known). That person⁴⁶ with (his) good⁴⁷ "powers"⁴⁸ with thought⁴⁹ and deed⁵⁰ "guards"⁵¹ the truth⁵². Such a person⁵³ O Ahura Mazdā⁵⁴! "may be regarded"⁵⁵ as the most helpful⁵⁶ person⁵⁷ for Thee⁵⁸.

0 'i' - demonstrative pronoun neuter correlative plural.

1 i.e., having used his power in a good way.

2 i.e., did not go in any way apart or away from the truth; root 'hap' = to guard, to follow, or to adore (Sanskrit 'sap' -).

3 'may be, may become' 'anghaiti' - present subjunctive. "Its significance is this that the person who adheres to truth only in every respect, may be regarded as the friend of Ahura Mazdā and the most efficient supporter of His natural laws."

Ahyā yāsā nemanghā

ustāna zastō rāfedhtrahyā

mainyēush Mazdā pourvīm

spentahyā ashā vispēng shyaothanā

vanghēush khratūm Mananghō yā

khshnevishā Gēushchā Urvānem.

(stanza to be recited twice).

Yathā Ahū Vairyō 4. Ashem Vohū 3

Tā-vē- urvātām¹ hāitīm² yazamaide³,

yenghe hātām āat yesne paiti vanghō

Mazdāo Ahurō vaēthā ashāt bachā,

yāonghāmchā tāschā tāoschā yazamaide.

we revere¹ the Hā² - chapter (called)Tā-ve-urvātā³.

Hā 32nd1 Akhvyāchā¹ khvaētush² yāsāt³

ahyā⁴ verezēnem⁵ mat⁶ airyamnā⁷,
ahyā⁸ daēvā⁹; mahmī¹⁰ manōi¹¹

Aburahyā¹² urvāzemā¹³ Mazdāo¹⁴;
thwōi¹⁵ dūtāonghō¹⁶ āonghāmā¹⁷;

tēng¹⁸ dārayō¹⁹ yōi²⁰ vāo²¹ daibishenti²².

- 1 (Holy Zarathushtra says:) ° 'His¹' kinsmen², his³ co-workers⁴ (or comrades⁵) his⁶ 'obedient⁷ subordinates⁸ 'wicked persons⁹ begged¹ ('Ahura Mazdā) to interfere in my prophetic mission) (but) "in my¹¹ mind" there is °joy¹⁵ of Ahura Mazdā¹²⁻¹⁴ (O Ahura Mazdā!) °may we become¹⁷ Thy¹⁸ messengers¹⁹ (i.e., may we become the propagators of Thy pure Religion!) (and) may we become¹⁷ °the repellers¹⁹ of those¹⁸ who²⁰ °torment²² Thee²¹ (i.e., disobey Thy Commandments.)

○ There is a reference to the mischievous leader Bendva of the daeva worshippers. For its explanation see Yasna 49.1: 'akhvyā or ahyā' = 'abe' of the later Avestā and = Sanskrit 'asya', meaning 'his'.

† Darmesteter, peers (Māst, original meaning 'with' the obedient¹¹).

* As regards the explanation of the word 'daēvā' see my Khordeh Avestā Ba Mañni, Sarosh Bāz under the word 'vi-daēvō' in the 'Fravardinē' paragraph.

‡ from the following stanza it is thought proper to take it as an objective case.

12 'mahmī' - possessive pronoun locative singular of 'ma'.

§ i.e., Ahura Mazdā having defeated all their endeavours discarded their request - this thought is a great rejoicing to my heart.

¶ 'thwōi' - possessive pronoun nominative plural; from 'thwa, thwā'.

‡ 'āonghāmā' - Perfect tense subjunctive first person plural (Just as Hovelac).

◆ Gathic form of root 'thish' became 'daibish'; of Sanskrit 'dvish'.

◇ 'dārayō' - nominative plural of 'dārī' - masculine. Root 'dar' - Sanskrit 'dhar' - to repel.

2 Aēibyō²³ Mazdāo²⁴ Aburō²⁵

sāremnō²⁶ Vohū²⁷ Mananghā²⁸

Khshathrāt²⁹ hachā³⁰ paiti-mraot³¹

Ashā³² hush-hakhā³³ khvēnvātā³⁴;

spentām³⁵ vē³⁶ Ārmaītim³⁷

vanguhim³⁸ varemaidī³⁹; hā⁴⁰-nē⁴¹
anghat⁴².

- 2 (When the wicked Bendva and his comrades begged of Ahura Mazdā to thwart the Prophetic Mission of the Holy Zarathushtra) one sincere °friend¹¹ (of Zarathushtra) Ahura Mazdā¹²⁻¹⁴ (who is) °ruling²⁶ (over the entire creation) in accord with²⁷ His authority²⁸ replied²¹ them²³ that through good²⁷ thought²⁹ and °glorious³² truth³⁷ °we have chosen³⁵ the good³³ (and) beneficent³³ humility³⁸ °May she⁴⁰ be⁴¹ ours⁴¹!

Explanation:- The Creator Ahura Mazdā replied to Bendva and his comrades who do not accept the Religion of Zarathushtra that I choose them only who, obeying my command, will acknowledge the commandments of the Religion sent by me and will acquire humility. I discard pride and disobedience - insolence.

○ 'hush-hakhā' - nominative singular of 'hush-hakhan,' masculine, 'hush=hu'=Sanskrit 'su'=good, 'h' or 'kh' comes after 'hu', it becomes 'hush'.

xx 'sāremnō' - nominative singular of the present participle āmanepada of the denominative verb: nom 'sara' - chieftain.

1 'khvēnvātā' (later Avestā form 'khvānvātā') - adjective instrumental singular neuter, 'khvān' = Sanskrit 'āvan' = to shine.

* 'varemaidī' - imperfect tense first person plural āmanepada of root 'var' = Sanskrit 'var' - Latin 'velle' = to choose.

‡ For its comparison, see Yasna Hā 12.2 - 'Spentām Ārmaītim vanguhim verene; hā mōi astū'.

3 At⁴³ yūsh⁴⁴, daēvā⁴⁵, vispāonghō⁴⁶akāt⁴⁷ mananghō⁴⁸ stā⁴⁹ chithrem⁵⁰;yaschā⁵¹ vāo⁵² mash⁵³ yazaitē⁵⁴drujaschā⁵⁵ pairi-matōishchā⁵⁶;shyaōmām⁵⁷ aipi⁵⁸ daibitānā⁵⁹yāish⁶⁰ asrūdūm⁶¹ būmyāo⁶² haptaitē⁶³.

But⁴³ "you"⁴⁴ all⁴⁶, O daevas⁴⁵! ¹are⁴⁹ of the ²brood of Akōman (i.e., daeva of wicked thought). He who⁴¹ worships⁵⁰ you⁵² much⁵³ (is himself) a deceiver⁵⁵ and ³entertaining conceited idea⁵⁶. "Deceits"⁵⁷ on account of which⁵⁸ you ⁴have become notorious⁵⁹ ⁵in the seven regions⁶⁰ of the earth⁶² (are) ⁶more and more^{63,64} (in you).

- ⊙ 'yūsh' = you; its Later Avestā form is 'yuzhem' = Sanskrit 'yūyam' original meaning 'origin, seed'
- ⊙ 'stā' (= Sanskrit 'sthā', Latin 'estis'), present tense second person plural parasmaipada of root 'as' - Sanskrit 'as' - to be, to become.
- ⊙ 'mash' (original form 'maz+sh') nominative singular termination added; used as an adverb.
- ⊙ as per original sense 'of the Druj and of hatred,' i.e., deceitful and of the brood of hatred. Alternatively, deceit and a man of distorted mind worships you ('O daevas') much. The meaning of 'pairi - maiti' is 'pride' also, and its opposite is 'Ārmaiti' ('humility, wisdom, good thought, perfect mentality').
- xx 'daibitānā' nominative plural of 'daibitāna' neuter from root 'dab' = Sanskrit 'dabh', 'dambh' to deceive.
- ⊙ 'haptaitē' ordinary meaning of the word 'haptaita' is 'seventh'
- ⊙ 'asrūdūm' - Passive Aorist second person plural; original meaning 'you were heard' root 'aru' - Sanskrit 'shru' to hear. For the explanation of this see my Avestā Grammar page 234"
- ⊙ 'shyaōmām - aipi' = towards the increase, root 'shyu' = Vedic Sanskrit 'chāyu', Persian 'shudao' - to go or move forward.

4 yāt⁶⁴ yūshchā⁶⁵ framimathā⁶⁶, yā⁶⁷mashyā⁶⁸ achishtā⁶⁹ dantō⁷⁰,vakhshentē⁷¹ dāevō-zushtā⁷² vanghēush⁷³sizhdyamnā⁷⁴ mananghō⁷⁵;Mazdāo⁷⁶ Ahurahyā⁷⁷ khratēush⁷⁸nasyantō⁷⁹ ashāatchā⁸⁰.

- 4 ¹Because⁶⁴ ²you ³have perverted the mind⁶⁶, whereby⁶⁷ men⁶⁸ turned to (become) ⁴doing⁷⁰ the worst⁶⁹ (and) ⁵denying⁷¹ of good⁷² thought⁷³, and ⁶speak uncerances⁷¹ like ⁷the friend of the daeva⁷³ (i.e., in such a manner as if they are the comrades of the Daevas); (moreover they are) ⁸led astray⁷⁹ from truth⁸⁰ and wisdom⁷⁸ (bestowed) by Ahura Mazda⁷⁶⁻⁷⁷ (i.e., they became liars and insensible or unwise)

- ⊙ 'yāt' - is to be understood as the extended form of 'yat'.
- ⊙ 'yūshchā' - Geldner has taken the reading 'yūshchā' from which Prof Darmesteter taking 'tā' as accusative plural on the basis of the Pahlavi version and translates "in both the worlds"
- ⊙ 'framimathā' - present tense class 2nd (or intensive) second person plural parasmaipada of root 'math' - Sanskrit 'math' - to agitate, to perplex; original form is 'fra- mimathathā' (see my Avestā Grammar p 41st). 'Framimathā' means 'you are confusing our thoughts, you are leading astray our ideas' (Mills and Darmesteter). See Avestā Dictionary p 345.
- 3 'dantō' present participle parasmaipada nominative plural masculine of root 'dā' - to do, to perform (Mills and Darmesteter).
- ⊙ 'Sizhdyamnā' present participle āmanepada nominative plural of root 'sizh-dā' - to cancel, to give up, to reject; like the word 'khvabdhā' and 'merezdā' this root has come under the form of compound verb.
- ⊙ 'beloved of the Daevas' (Mills), "things loved by Daevas" (Darmesteter; for comparison see 'ashō-zushtā' - Vendidad 17.9.
- xx 'vakhshentē' - future tense third person singular āmanepada of root 'vach' = Sanskrit 'vach' - to speak, future base 'vach+sha = vakhsha'.
- ⊙ 'nasyantō' present participle parasmaipada masculine nominative plural of root 'nas' - Sanskrit 'nash' - to be destroyed, to be perished. The meaning of root 'nas' is 'to destroy, to perish' as well. See Yasna Hā 53.6 ('nāst').

5 Tā⁶¹ debenaotā⁶² mashim⁶³
 hujiātōish⁶⁴ ameretātaschā⁶⁵,
 hyat⁶⁶ vāo⁶⁷ akā⁶⁸ mananghā⁶⁹.
 yēng⁷⁰ daēvēng⁷¹ akashchā⁷² mainyush⁷³
 akā⁷⁴ shyaathanem⁷⁵ vachanghā⁷⁶ yā⁷⁷
 frachinas⁷⁸ dregvantem⁷⁹ khshayō¹⁰⁰.

5 (O Daevas!) as regards happiness of life⁶⁴ and immortality⁶⁵ you 'have defrauded' (i.e., have misled) 'men'⁶⁶, 'because' the Wicked⁶⁷ Spirit⁶⁸ called Akōman⁶⁹ (i.e., the Druj) 'has apprised' you⁷⁰ Daevas⁷¹ that 'Angra Mainyu⁷² is your 'ruler'⁷³ through wicked⁷⁴ thought⁷⁵, wicked⁷⁶ word⁷⁷ and wicked⁷⁸ action⁷⁹.

Explanation: The Druj Akōman informed all the Daevas that the foundation of the power of Ahriman is based upon falsehood, rascality, wicked conscience and deeds etc. From that those Daevas incite men to perform every wicked thing. Know that Akōman is the leader of all the Daevas of the band of Ahriman.

☆ Just as in English man is used for the entire class of men, in the same way here the word "mashim" is used in the singular.

1 'debenaotā' - imperfect tense second person plural parasmaipada of root 'dah' - Sanskrit 'dabh' 'dambh' = to deceive. See my Avesta Grammar p. 395⁶⁴.

"O Daevas! you falsely teach mankind that happiness of this world and heaven (i.e. happiness) of the next birth hereafter are to be got through obeying you, and that Ahriman is the leader of all (Pahlav)." First Avestā edition p. 56, (1895).

* the meaning of 'hyat' is also 'store' see Yasna 31.8.

☆ Besides Angra Mainyu, the word 'dregvant' is also used in the Gāthās sometime for Ahriman. See Yasna Hā 30.5.

☆ 'khshayō' - present participle nominative singular masculine (instead of accusative singular). Rev. Mills states that similarly in the Rig Veda too nominative case comes at the end of the sentence.

1 'frachinas' - imperfect tense third person singular parasmaipada of root 'chit' = Sanskrit 'chit' - 'to know, to be informed' class 7⁷. Original form 'frachinast-frachinas' ('t' being dropped). (See Prof. Benfey Sanskrit Dictionary)

6 Pouru- aēnāo¹ ēnākhshtā² yāish³
 srāvayeitē⁴ yezi⁵ tāish⁶ athā⁷
 hātā⁸-marānē⁹ Ahurā¹⁰ vahishtā¹¹
 vōistā¹² mananghā¹³
 thwahmi¹⁴ vī¹⁵ Mazdā¹⁶ khshathrōi¹⁷
 ashāichā¹⁸ sēnghō¹⁹ vidām²⁰.

6 *The sinners! 'will be punished' in a short time by means of the weapons about which it is made known.¹ O Ahura Mazda¹⁰⁻¹⁶! Thou 'knowest'¹² *to render the account⁴ of (the actions of) men³ through (Thy) best¹¹ 'mental power'¹³. I *make permanent²⁰ *the commandments of the Religion¹⁹ (sent by Thee) for (propagating) truth¹⁸ in Thy¹⁴ sovereignty¹⁷.

☆ 'pouru - aēnāo' - nominative plural masculine of 'Pouru - aenangh'; 'aēnangh' = Sanskrit 'enaś' = 'sin, revenge, destruction.'

† Professor Darmesteter 'ēnākhshtā' - 'has obtained' (Speigel and Justi); 'Wished to harm' (Mills, desiderative), "will be punished" (Darmesteter). 'Srāvayeitē' 'is known', 'is heard' - causal passive third person singular, 'srāvayeiti' (Geldner).

i.e., through "Thy omniscient power;" through "perfect justice" (Darmesteter).

☆ 'hātā - marānē' - as an infinitive; 'hātā, hātā' (=existing ones, men). This word is the plural form of 'hant' (existing, being); root 'mar' = Sanskrit 'smar' to reckon, to adjust an account; see 'hūta-mareni'. One who weighs and makes account of the deeds of men. (Hörnabd Yasbi, para 8²⁰) Avestā Dictionary by Kangā p. 585).

§ 'vōistā' perfect tense second person singular parasmaipada; original form 'vi-vōed+ta=vaestā,' reduplicated 'vi' dropped; root 'vid' - Sanskrit 'vid' - to know.

◆ 'sēnghō' - (Later Avesta form 'sanghō') accusative plural of 'sengh'; root 'sangh'; 'sangh' = Sanskrit 'shams', 'shās' = to teach, to admonish.

¶ 'vidām' - Root Aorist - first person singular parasmaipada of root 'vi-dā'-Sanskrit 'vi-dhā'.

7 Aēshām²¹ aēnanghām²² naēchit²³

vidvāo²⁴ aojōi²⁵ hādrōyā²⁶

yā²⁷ jōyā²⁸ sēnghaitē²⁹ yāish³⁰

srāvi³¹ khvāēnā³² ayanghā³³

yaēshām³⁴ tū³⁵ Aburā³⁶ irikhtem³⁷

Mazdā³⁸ vaēdishtō³⁹ ahi⁴⁰.

7 "They do not know at all what severe punishment these sinful persons (by their own wicked teachings) bring upon them; and that punishment ^ois stated to be through the pure metal" (i.e., it is stated that their wickedness will be removed by pouring molten metal on their bodies). But about their sins Thou art most aware (i.e., O Ahura Mazda! Thou knowest very well as regards sinful persons who defraud men by their own wicked teachings).

* Professor Darmesteter. For its explanation see Yasna 47.6; Yasna 51.9. Interpretation of words - 'aēnanghām' among the sinners. The meaning of 'aēnangh' is (1) sin and (2) sinner - see Yasna 31.13.

'aojōi' - locative singular of 'aoja'; root 'ā - jan' - to smite; 'punishment' (Hartez and Darmesteter).

'hādrōyā' - nominative singular of 'hādrōyān' (adverb); clear, obvious, manifest (Puklavi version, Spiegel, Justi and Darmesteter).

'jōyā' = punishment (Darmesteter), deadly (Justi), victorious (Mills).

'srāvi' Aorist passive third person singular from root 'aru' 'is made known'; see my *Avestā grammar* p. 254^a.

'khvāēnā' = pure, clear (Darmesteter); glowing (Mills).

'irikhta' = evil, harm, destruction (Mills), to go astray, defrauded (Justi); sin (Darmesteter).

8 Aēshām⁴¹ aēnanghām⁴²

Vivanghushō⁴³ srāvi⁴⁴ yimascheit⁴⁵

yē⁴⁶ masyēng⁴⁷ chikhsnushō⁴⁸ ahmākēng⁴⁹

gāush⁵⁰ bagā⁵¹ khvāremnō⁵²

aēshāmchit⁵³ ā⁵⁴ ahmi⁵⁵ thwahmi⁵⁶

Mazdā⁵⁷ vichithōi⁵⁸ aipi⁵⁹.

8 Among these⁴¹ sinners⁴² (one) ^oJamshed⁴³ (the-king), (the son) of Vivanghusha⁴⁴ is known⁴⁴, who⁴⁵ ^ohaving pleased in his mind⁴⁵ ^odistressed the hearts⁴⁶ of us⁴⁷ men⁴⁷ ^othrough the strength⁴⁷ of ^owords⁴⁸ (full of pride). O Ahura Mazda! I obey ^o(belong⁴⁹) to Thy⁵⁰ (just) Judgement⁵¹ (or punishment) of such (sinful persons)⁵¹.

Explanation: Owing to the seduction of Ahriman, having puffed up with pomp and splendour of his sovereignty, king Jamshed claimed himself with inordinate pride as a Divine Being, and he ordered his subjects to worship him thus : ('perform my worship'). Thereby he brought about his own ruin. About this a reference is found from this stanza. Quite similar to this matter, we find a narration in the Zamyāt Yasht paras 33-34 and Vendidad Fragard IInd para 6th according to Prof Westergaard's Edition.

* 'yimaschit' = Jamshed etc., i.e., Jamshed and others like him.

† 'chikhsnushō' - desiderative present participle parasmaipada of root 'khsnu' to please. Original word 'chikhsnushant'.

‡ 'gāush' - genitive singular noun of 'gao' = Sanskrit 'gō' = speech, word.

'bagā' instrumental singular of 'baga' noun; 'baga' = Sanskrit 'bhaga' = strength, power, might. Having uttered words of inordinate pride, viz. 'I am God'; 'worship me'.

\$ Original meaning '(was) tormenting - wounding men' 'khvāremnō' desiderative present participle āmuneipada nominative singular masculine, 'khvāra' - 'sore = wound, to torment.'

× 'ahmi' = 'I am, I belong to,' Sanskrit 'as'.

9 Dush-sastish⁶⁰ sravāo⁶¹ morendat⁶², hvō⁶³
 jyātēush⁶⁴ sēnghanāish⁶⁵ khratūm⁶⁶;
 apō⁶⁷ mā⁶⁸ ishtim⁶⁹ apayantā⁷⁰ berekhdhām⁷¹
 hāitim⁷² Vanghēush⁷³ Mananghō⁷⁴,
 tā⁷⁵ ukhdhā⁷⁶ manyēush⁷⁷ mahyā⁷⁸ Mazdā⁷⁹
 ashāichā⁸⁰ yūshmaibyā⁸¹ gerezē⁸².

9 The teacher of false doctrines⁶⁰ *distorts⁶² the sacred verses of the Religion⁶¹; and *he⁶¹ through (his false) teachings⁶² destroy⁶² the wisdom⁶⁶ *of men⁶⁴ (Such persons) *snatch away⁶⁷⁻⁷⁰ *from me⁶⁸ (my) wish⁶⁹ of pure conscience⁷⁴ and *true⁷² desire⁷¹; therefore⁷², through my⁷³ *sincere⁷⁷ prayer⁷⁸ I earnestly *appeal⁸⁰ *to Thee⁶¹ O Ahura Mazda⁷⁹! and to Asha⁸⁰ (that Thou may destroy them)!

⊛ Original meaning 'destroys, smites' root 'mared' - = Sanskrit 'mardh'; owing to Gāthic dialect 'mared' is changed to 'mūred'. See my Avestā Grammar page 246. Also imperfect tense is used in the sense of the present indicative. See my Avestā Grammar page 305th.

† Original meaning 'be himself'

Original meaning 'life' - (Sanskrit 'jivān')

‡ Mills; in the sense of 'balthim', Sanskrit 'satyam'.

⊙ 'mā' - it can be instrumental singular like 'thwā' and it is used in the sense of the ablative singular. See my Avestā Grammar p 301.

§ 'apō', 'apayantā' - root 'ap' = Sanskrit 'āp' = to obtain; 'apō = apa' = way, apart, except. In the same way, the opposite of root 'stu' - is 'apo-stu' - to hute.

⊕ Original meaning 'of the mind'. In Persian language too there is noticed only one word for 'mind, heart, conscience' (khāter, zamir, del).

◆ In the Gāthās sometimes are noticed pronouns in plural used for Ahura Mazda. See Yasna 28.2; Yasna 54.14.

⊖ 'gerezē' - present tense first person singular āmanepada of root 'garē' - = Sanskrit 'garj' = Persian 'geristan', - to bewail, to mourn, class 6th.

10 Hvō⁸³ mā⁸⁴-nā⁸⁵ sravāo⁸⁶ mōrendat⁸⁷,
 yē⁸⁸ achishtem⁸⁹ vaēnanghē⁹⁰ aogedā⁹¹
 gēm⁹² ashībyā⁹³ hvarechā⁹⁴ yaschā⁹⁵
 dāthēng⁹⁶ dregvatō⁹⁷ dadāt⁹⁸,
 yaschā⁹⁹ vāstrā¹⁰⁰ vivāpat¹ yaschā²
 vadarē³ vōizhdāt⁴ ashāunē⁵.

10 That person⁸³ distorts⁸⁷ *totally⁸⁵ my⁸⁴ sacred verses of the Religion⁸⁶ (i.e., he goes quite astray from the original significance of the commandments of the Religion).

Explanation:- (who is that person? as stated below) Who⁸⁸ *considers⁸⁹ very bad⁸⁸ *to see with (his) both eyes⁹¹ (this) *earth⁹² and the Sun⁹³, and who⁹⁴ grants⁹⁸ gifts⁹⁰ to wicked persons⁹⁷ (i.e., increases their strength by giving them help, and who⁹⁹ *renders the fields desolate¹ and (who²) *smites¹ a blow² to the righteous (men³) (i.e., torments them).

⊛ 'mā ... sravāo' = 'my sacred verses' (accusative plural neuter) 'nā', Sanskrit 'na'. (Latin 'ne') is adverb, meaning 'assuredly, quite,' (see Sanskrit Dictionary by Professor Benfey); occurs some time only rarely.

† The meaning 'gao' is 'earth, ground' in addition to 'cow'.

⊙ 'vaēnanghē' - infinitive or dative singular of 'vaenangh' root 'vin' Sanskrit 'ven', Persian 'hin' = to see.

'aogedā' it is the Gāthic form of the later Avestā 'mokhta', it is formed by inserting 'e' in the middle, softening the consonants. Original meaning - 'express, said' - Aorist third person singular.

◆ Original meaning 'renders dry - waterless'; 'vivāpat' denominative verb third person singular parasmaipada; 'vi - ap' = without water; 'v' is inserted unnecessarily. More over this same word occurs in Yasna Hā 12.2nd in the sense of the noun ablative singular 'Vivāpachā' = from drought.

⊕ Smites (by hurling the weapon (Mills); insults (Darmesteter). 'vadarē' - noun accusative singular neuter, root 'vad' = Sanskrit 'vād' = to scold. The compound verb of 'vōizhdāt' is 'vōizh-dā' = to torment; original form 'vīzh-dā'; this same root occurs in Yasna Hā 9, para 31st in the form of present participle; root 'vīzh' = Sanskrit 'vij'.

11 Taēchit⁶ mā⁷ mōrenden⁸ jyōtūm⁹,
 yōi¹⁰ dregvatō¹¹ mazibīsh¹²
 chikōisteresh¹³; anguhishchā¹⁴ anghavaschā¹⁵
 apayēti¹⁶ raēkhenanghō¹⁷ vaēdem¹⁸,
 yōi¹⁹ vahishtāt²⁰ ashāunō²¹
 Mazdā²² rāreshyān²³ Mananghō²⁴.

11 These persons⁶ corrupt⁷ *the manner of living⁸ (enjoyed) *by me⁹ (i.e., the persons mentioned below corrupt what good life men live through the excellences of my teachings); Those who¹⁰ *regard¹¹ the wicked¹² as *great¹³, get¹⁴ *possession¹⁵ of *the wealth¹⁶ of the lords¹⁷ and *the ladies¹⁸, (and) who¹⁹ *hold back²⁰ righteous (persons)²¹ from best²² thoughts²³ (i.e., produce wicked thoughts by raising doubts about the commandments of the Religion in their hearts).

5 'mā' - First person pronoun instrumental singular. Similarly in the second person pronoun the word 'thwā' occurs. (see Yasna 43.10).

♦ 'jyōtu' - Another form of 'jyōtu' occurs as 'jyātu'; see Yasna 32.9; Yasna 46.2.

⊛ Or those who respect the wicked persons on account of their outer 'grandeur' (Harlez); 'mazibīsh' accusative plural of 'mar' (according to first meaning); sometimes instrumental plural termination is used in the sense of the accusative plural. Instrumental plural (according to other meaning).

⊛ 'chikōisteresh' - Perfect tense third person plural parasmaipada of root 'chit' = Sanskrit 'chit' - to think, to know, to consider, the reduplicated form of 'chit' is 'chikī' 'chikīret'; termination 'eresh' is added and 'we' is changed into 'oi'.

* The feminine form of 'anghu' is 'anghi'; of the masters of the house and of the ladies of the house (Harlez, Mills and Darmesteter); i.e., deprive the respectable persons of their valuable possessions by plundering and looting.

† 'raēkhenanghō' - genitive singular of 'raēkhenangu' 'Sanskrit rekhas' = prosperity, wealth, good things, see Yasna 34.7

xx 'vaēdem' - accusative singular of the noun 'vaeda'; root 'vid' = Sanskrit 'vid' = to obtain, to get.

⊛ 'snatch away, deprive of, take away' (Harlez and Darmesteter).

12 Yā²⁵ rāonghayen²⁶ sravanghā²⁷
 vahishtāt²⁸ shyaothanāt²⁹ maretānō,³⁰
 aēibyō³¹ Mazdāo³² akā³³ mraot³⁴, yōi³⁵
 gēush³⁶ mōrenden³⁷ urvākshsh -
 ukhti³⁸ jyōtūm³⁹;
 yāish⁴⁰ gerēhmā⁴¹ ashāt⁴² varatā⁴³
 Karapā⁴⁴ khshathremchā⁴⁵ īshanām⁴⁶
 drujem⁴⁷.

12 Ahura Mazdā²⁵ regards²⁶ them²⁷ as wicked²⁸ who²⁹ *through (false) teachings³⁰ *prevent³¹ men³² from (doing) best³³ action³⁴, (and) destroy³⁵ the life³⁶ of the cattle³⁷ *in jokes and jests (i.e., without any reason) (and) who³⁸ by *forsaking truth³⁹ prefer⁴⁰ *wealth obtained through deceitful means⁴¹, (and who) (are) the Karapans⁴² (i.e., those who do not accept the commandments of the Zoroastrian Religion) and (are) *the desirers⁴³ of the authority⁴⁴ of the Druj (i.e., the liar).

♦ Spiegel, Harlez and Darmesteter, i.e., by telling falsehood, by false doctrines.

⊛ Spiegel, Justi and Harlez; "bruise, crush" (Darmesteter); Potential mood future third person plural parasmaipada of root 'rā'-Sanskrit 'rā' - to stop, to prevent. Av. Diet. p. 445, S.V. vā (2).

⊛ Original meaning 'joyous or cheerful shouts', Av. Diet. p. 107.

The ablative denotes deviation or separation. See my Avestā Grammar. Page 301-302, Section 63f.

† Darmesteter; "One who receives bribe" (Harlez); referring to a certain irreligious and corrupt chieftain, Dr. Mills takes it as a Proper Noun. Sanskrit 'grās'. Av. Diet. p. 173.

‡ The meaning of this last line cannot be construed grammatically but its significance can be understood. "Karapan" who prefers wealth to his own true duty and desires strength for doing evil and harm.

xx Original meaning 'is called wicked'; 'curses' (Harlez, Mills and Darmesteter).

13 Yā⁴⁸ khshathrā⁴⁹ gerēhmō⁵⁰ hishasat⁵¹
 achishtahyā⁵² demānē⁵³ mananghā⁵⁴,
 anghēush⁵⁵ marekhtārō⁵⁶ ahyā⁵⁷,
 yaēchā⁵⁸ Mazdā⁵⁹ jigerezat⁶⁰ kāmē⁶¹;
 thwahyā⁶² māthranō⁶³ dūtēm⁶⁴ yē⁶⁵-īsh⁶⁶
 pāt⁶⁷ darsāt⁶⁸ ushahyā⁶⁹.

13 (Ahura Mazdā¹³ considers⁵⁰) all of them⁶⁶ (as wicked)⁵³ who⁴⁸ (remaining) *in the control⁵⁵ of the worst⁵¹ thought⁵⁴ *desire⁵¹ (to obtain) wealth by evil practices⁵⁰ through their power⁴⁹, and who⁵⁸ (are) *the destroyers⁵⁶ (of the prosperity) of this⁵¹ world⁵⁴, and who, O Ahura Mazdā⁵⁹ in spite of (their) wishes (being fulfilled)⁶⁰ remain *discontented⁶⁰, (and who) *over hold back⁶⁷ in the face⁶⁸ of truth⁶⁶ the *messenger⁶⁴ of the sacred verses of Thy⁶² *Religion⁶³ (i.e., the Prophet). (Ahura Mazdā⁵⁹ regard⁶⁷ them⁶⁶ as *wicked⁵³).

* 'demānē' - locative singular of the noun 'demāna' - (Later Avestā 'umāna'). Usual meaning of the word 'demāna' is house, abode, but in this place I have taken it to be similar to Sanskrit 'damana' meaning 'obedience'; Sanskrit root 'dam' to obey.

Or "wishes eagerly" (Mills and Darmesteter); the root can be "shas" or "has". Reduplicated form became 'hishas'.

* 'marekhtārō' - nominative plural of 'marekhtār' from root 'marech' = Sanskrit 'march' = Pahlavi 'marōchānitan' = to destroy, to kill.

* Original meaning 'complains, bewails'; 'jigerezat' - Intensive verb; root 'garēz' = Sanskrit 'garj' - Persian 'geristan', to complain i.e. having fulfilled his wish and in spite of having obtained the benefits of the good creations of Ahura Mazdā yet he complains.

* 'māthranō' genitive singular of māthra-, noun., it is the extended form of māthra. Av. Diet. p. 412.

* 'dūtēm' (Geldner 'dūtm'); 'dūta' = Sanskrit dūta=messenger, and an envoy.

xx i.e., prevents from performing truthfulness at all; Vedic 'pā' = to protect, to hinder; 'pāta' = imperfect tense, class 2nd or Aorist.

Ⓜ Words "Mazdā akā mraot" of stanza 12^a above are to be taken here; having taken thus 'Mazdā and thwahyā' did not suit properly in the context, taking these words 'Thou does consider wicked' suit well in this way.

14 Ahyā⁷⁰ gerēhmō⁷¹ ā-hōithōi⁷² nī⁷³

Kāvayaschit⁷⁴ khratūsh⁷⁵ nī⁷⁶ dadat⁷⁷

varechāi⁷⁸ hichā⁷⁹ fraidivā⁸⁰ hyat⁸¹

visentā⁸² dregvantem⁸³ avō⁸⁴

hyatchā⁸⁵ gāush⁸⁶ jaidyāi⁸⁷ mraoi⁸⁸

yē⁸⁹ dūraoshem⁹⁰ saochayat⁹¹ avō⁹².

(I can not translate this stanza, hence I have left it out. To me the translation of Mills and Darmesteter do not seem to be trustworthy).

15 Anāish⁹³ ā vi-nēnāsā⁹⁴ yā⁹⁵

Karapōtāoschā⁹⁶ Kevitāoshchā⁹⁷

avāish⁹⁸ uibi⁹⁹ yēng¹⁰⁰ daintī¹

nōit² jyātēush³ khshyamnēng⁴ vasō⁵;

tōi⁶ ābyā⁷ hairyāontē⁸

vaughēush⁹ ā -demānē¹⁰ Mananghō¹¹.

15 The Creator Ahura Mazda says: "I will extirpate⁹⁴ (from Heaven) those who are ⁹³Karapas (i.e., those who do not accept the Religion of Zarathushtra⁹⁶) and ⁹⁷Kavis (i.e., those who do not listen to the commandments of that Religion⁹⁷) as well as those possessed of strength⁹⁸ of life⁹⁹ according to their own will¹⁰⁰ (i.e., the powerful ones) who¹⁰⁰ are not ¹granting¹ (help). (But) through ²these two (i.e., through the Holy Immortals Khordād and Amardād) ³they³ (i.e., the helpers in the mission of the Religion and virtuous persons) ⁴will be carried⁴ into the abode¹⁰ of the Holy Immortal Bahman¹¹ (i.e., ¹⁰into Paradise).

Explanation: - The Creator Ahura Mazda says: "I will grant the happiness of Heaven to the helpers in the work of the Religion and I will keep far away from the abode of Heaven to those who do neither listen to the commandments of the Religion nor accept them.

⊙ Darmesteter: 'disciples - associates of Karapas and Kavis' (Harlez and Mills).

⊕ There seems to be a reference here to those persons who do not give required help in the work of propagating the Religion, inspire of the sufficient power and means. 'daintī' root 'dā' = Sanskrit 'dā' = to give; vowel of the root is shortened and the termination is added. 'anāish', and 'avāish' - demonstrative pronoun masculine instrumental plural, the word 'anāish' is from 'a', 'ha (=this)', and 'avāish' is from the word 'ava' (meaning 'that'). If we take these words as accusative plural like 'mashyāishcha' (Yasna 19.2), the word 'anāish' can be applied to 'Karapa and Kavi' and 'avāish' word to those 'possessed of strength'.

* 'vi-nēnāsā' - Impulsive verb preterite subjunctive first person singular parasmaipada of root 'vi-nas' = Sanskrit 'vi-nash', to destroy, to perish. Root is reduplicated and final termination is dropped.

† Harlez, Mills and Darmesteter: See Yashu I - Hormazd Yashu 25: 'ābyā' = Sanskrit 'ābhyām' - Demonstrative Pronoun masculine instrumental dual.

‡ See Vendidad 19.32.

⊖ 'hairyāontē' - Passive verb present subjunctive third person plural of root 'har' = Sanskrit 'bhar', to carry. See my *Avestā Grammar*, page 180⁶ and pages 252⁶ 253⁶.

16 Hamēm¹² tat¹³ vahistāchit¹⁴ yē¹⁵

ushuruyē¹⁶ syaschit¹⁷ dahmahyā¹⁸

khshayās¹⁹ Mazdā²⁰ Ahurā²¹ yehyā²²-mā²³

āithishchit²⁴ dyaēthā²⁵

hyat²⁶ aēnanghē²⁷ dregvatō²⁸

ēcānū²⁹ ishyēng³⁰ anghayā³¹.

16 (For bringing) ¹²the end¹² of that ¹³doubt¹³ which I²¹ have about that²³ (matter) (i.e., in order to get rid of the doubt in my mind), O Ahura Mazda²⁰⁻²¹, Ruler over all¹⁹! ¹⁴the religious education¹⁷ (or teaching) of the pious (man)¹⁸ (given) ¹⁵with wide intellignece¹⁶ (is) the best¹⁴ (thing) in all respects¹³, "because the sinful have to suffer the punishment and the aspirer of propagating the Religion will get his suitable reward".⁵

⊙ 'dyaēthā' - nominative plural of the noun 'davetha', neuter from 'dva' (=two); original meaning 'this or that'; 'doubt'.

⊕ 'āithi' (Geldner: 'āithi') this word is derived from 'anti' = Sanskrit 'anta' - meaning 'end' its other meanings are 'rule, in destruction, misery'.

'ushuruyē' - Original word 'ushi+uru' = 'wide - extensive intelligence'; 'uru' = Sanskrit 'uru' = 'wide'; dative singular in the sense of the instrumental singular; 'in the light of broad mind'. (Mills).

† Darmesteter.

‡ Darmesteter. The translation of this stanza did not seem to me to be trustworthy 'ēcānū' - through the mouth, orally, instrumental singular, 'anghayā' - instrumental singular meaning 'by means of the conscience'. Its another form is 'anghuyā' (see Yasna II, 18). 'Through the mouth and by means of the conscience'.

Ahyā yāsā nemanghā

ustāna-zastō rafedrahyā

manyēush Mazdāo pourvīm

spentahyā ashā vispēng shyaothanā

Vanghēush khratūm Mananghō yā

khshnevishā Gēushchā Urvānem.*

(The above strophe is to be recited twice).

Yathā Ahū Vairyo 4, Ashem Vohū 3.

Khvaētumaitiym¹ hāitīm¹ yazamaide²,

yenghe hātām ūat yesne paiti vanghō,

Mazdāo Ahurō vaēthā ashāt hachā,

yāonghāmchā tāschā tāoschā yazamaide.

We revere¹ the chapter² (called) Akhyāchā Khvaetush¹.

* For its translation and explanation, see page 3-4

Ha 33rd

1 Yathā¹ āish² ithā³ vareshaitē⁴ yā⁵

dātā⁶ anghēush⁷ paouruyehyā⁸,

ratūsh⁹ shyaothanā¹⁰ razishtā¹¹ dregva-

taēchā¹² hyatchā¹³ ashāunē¹⁴;

yekhvyāchā¹⁵ hēm-yāsaitē¹⁶ mīthahyā¹⁷

yāchā¹⁸ hōi¹⁹ ā erezvā²⁰

1 In accordance with the laws⁵ of the ⁸ancient⁸ world⁷, just as¹ to the righteous¹¹ so also¹ to the wicked (person)¹² and to the man¹⁹ ⁹whose¹⁵ wicked¹⁷ as well as ⁶good²⁰ (deeds) are mixed in equal proportion¹⁶. Ratu (i.e., Chief Religious Leader) ⁴will exercise⁴ the most just¹¹ action¹⁰.

Explanation: There seems to be a reference about the authority to grant reward and to execute punishment to men in accordance with their good and wicked deeds, which was assigned to the chief Religious Leader, i.e., "Dasturān Dastur". Moreover Dr. Roth supposes the idea of Hamestagehān, derived from the word 'hemyāsaitē' occurring in this strophe; rather the term Hamestagehān is derived from the 'hem-yās' (to mix in equal proportion the good and wicked deeds). See Dr. Spiegel Pahlavi Vendidad, page 95th.

* i.e., according to the laws of ancient times (or of the time of the beginning of the world).

† Another Gāthic form of 'yekhvyāchā' is 'yehyā' (= Sanskrit 'yasya'). See Yasna 51.4; Yasna 51.22. Its Later Avestā form is 'yehē, yenghe'.

* 'mīthahyā' (= Sanskrit 'mīthyā') adj. nominative plural of 'mīthahya' 'mīthangha + ya'. 'erezvā' adj. nominative plural of 'erezu' = Sanskrit 'riju' = just.

‡ 'vareshaitē' Future present third person singular āmanepada of ROHM 'varež' - to act; future base - 'varež+sha'.

2 At²¹ yē²² akem²³ dregvāitē²⁴

vachanghā²⁵ vā²⁶ at²⁷ vā²⁸ mananghā²⁹

zastōibyā³⁰ vā³¹ vareshaiti³²,

vanghāu³³ vā³⁴ chōithaitē³⁵ astim³⁶;

tōi³⁷ vārāi³⁸ rādentī³⁹ Ahurahyā⁴⁰

zaoshē⁴¹ Mazdāo⁴².

2 He³⁷ *'who'³⁸ through his word³, thought³⁹ and action or (through *both the hands⁴⁰) *causes⁴¹ evil³⁶ to the wicked person³⁴, or³⁰ instructs³² any *man²⁶ *for his good³², (as it were) *gives presents²⁹ *for his religious faith²⁸ in love²⁷ of Ahura Mazdā^{24,42}.

Explanation:- Those who fighting with wicked persons prevent their wickedness and point out to the people virtue and the path of goodness having pleased the Creator Ahura Mazdā strengthen their faith upon Him.

❖ In the original text 'yē...tōi' are pronouns in singular and plural. They occur in the Gāthās sometimes in this way (see Yasna 32.4).

❖ 'zastōibyā' - instrumental dual of 'zasta', its Later Avestā form is 'zastaeihya' (Vendidād II 31-32; Vendidad V; 29; Vendidad VII 40 etc).

* i.e., uses strictness to him for destroying roguery, deceit etc of the wicked person.

† In addition to the meaning 'existence, man' of the word 'asti' it also means 'home, an arrow.' See Avestā English Dictionary page 56.

§ Original meaning 'in the welfare, in the good' locative singular of 'vanghu'-. 'chōithaitē' - present subjunctive third person singular litmanapada (Justi) root 'chit'-'is known for goodness' (Darmesteter)

❖ 'vārāi' root 'var' = Persian 'gervidan' = 'to put faith in, to believe'

¶ on the basis of Mills' translation 'Rādentī' root 'rādāh' = Sanskrit 'rādāh' - to give present

3 Yē⁴³ ashāunē⁴⁴ vahistō⁴⁵, khvaētū⁴⁶

vā⁴⁷ at vā⁴⁸ verēzēnyō⁴⁹

Airyannā⁵⁰ vā⁵¹ Ahurā⁵² vidās⁵³

vā⁵⁴ thwakhshanghā⁵⁵ gavōi⁵⁶

at hvō⁵⁷ asahyā⁵⁸ anghat⁵⁹

Vanghēusheā⁶⁰ vāstrē⁶¹ Mananghō⁶².

3 If that person himself⁴³ who⁴⁴ unto the righteous (person)⁴⁵ (is) the best⁴⁵ (i.e., behaves very well with a virtuous person), whether (that righteous person may be) his *relative⁴⁶, *business man⁴⁷ *or⁴⁸ subordinate⁴⁹ (or servant) *(may be) *a care-taker⁵⁰ of *his cattle⁵¹ with skill⁵² (is so regarded) as if he were⁵³ *in the act⁵⁴ of truth⁵⁵ and of good⁵⁶ thought⁵⁷.

Explanation: Its significance is, that if any person helps as best as he can a righteous and pious person, (of any rank) and protects his belongings and wealth from thief and robber, he is said to be, as it were engrossed in the work or meritorious deeds.

❖ 'khvaētū' - noun instrumental singular; its meaning is also 'relation', 'kinsman' (see Yasna 13.6; yasna 39.5).

❖ or "associate, companion, comrade, labourer of the village" (Mills), nominative, singular instead of the instrumental singular (see Yasna 32.5, note on the word 'khshayō'.

* 'at' - adverb is very common in the Gāthās. Sometime its meaning is 'indeed' 'yes'

† 'Ahurā' the meaning of 'Ahura' (O Ahura Mazdā?) does not seem to be proper, hence I have dropped it out. Prof. Darmesteter has also not translated it.

xx 'gavōi' - (Later Avestā form 'gavo') dative singular of 'gao'

§ 'vidās' present participle puratanapada nominative singular of root 'vid' = Sanskrit 'vid' = 'to see.'

❖ The meaning of 'vāstra' is 'pastures, grazing ground, field'; besides the same word means also 'industry, labour, work'. See Yasna 29.2. See Avestā Dictionary p 48.3

4 Yē⁶³ thwat⁶⁴ Mazdā⁶⁵ asrushtim⁶⁶akemchā⁶⁷ manō⁶⁸ yazāi⁶⁹ apā⁷⁰;khvaētēushchā⁷¹ tarēmaītim⁷², verezēna-khyāchā⁷³ nazdishtām⁷⁴ drujem⁷⁵,airyāmanaschā⁷⁶ nadentō⁷⁷, gēushchā⁷⁸vāstrāt⁷⁹ achishtem⁸⁰ mantūm⁸¹.

- 4 By means of prayers^{69,70} to thee⁶⁴ I drive away disobedience⁶⁶ and evil⁶⁷ thought⁶⁸. O Ahura Mazdā!⁶⁵ I by the force of prayers⁶⁹ drive away from me^{69,70} (my) bad behaviours of all kinds such as (my) ⁷¹haughtiness⁷² with my relatives⁷¹, (my) ⁷³deceit⁷³ with co-workers (i.e., my associates⁷³), and (my) ⁷⁵hatred⁷⁵ towards the subordinate (i.e., person working under my control⁷⁶), and (my) immense ⁷⁸carelessness^{78,81} as regards the ⁷⁹pastures⁷⁹ of the cattle⁷⁹.

Explanation: This strophe can be applied to any person who wants to be thoroughly virtuous by repenting conscientiously his past bad habits and conduct.

- * From Thee I worship away (Darmesteter). The word 'ye' is applied to 'azem' and it can be noticed from the verb 'yazāi' - 'yazāi apā' root 'apa-yaz' means 'to drive away by means of worship or prayers'; see 'as geush stuye tāyāhatchā hazanghatchā' (Yasna 12.2).
- * 'tarēmaīti' Later Avestā form is 'tarōmaīti'. Its antonym is 'Ārmaīti' = Sanskrit 'āramati' - 'humility, good thought, wisdom, perfect mentality'.
- * as its adjective 'nazdishtām' (i.e., nearest); from that it can also mean 'very common'.
- † Or 'insult' (Darmesteter), 'nudentō' - present participle accusative plural; root 'nad' = Sanskrit 'nind'; if it is taken as an adjective of 'Airyamanaschā', then it can be 'genitive singular'.
- ‡ Original meaning 'utter carelessness,' Avestā 'mantu' = Sanskrit 'mantu' - means 'attention'. In Pahlavi it is translated by 'palmān' proportion, moderation, measure.

5 Yastē⁸² vīspē-mazishtem⁸³ Seraō-shem⁸⁴ zbayā⁸⁵ avanghānē⁸⁶;apānō⁸⁷ daregō-jyāitim⁸⁸ ā-khshathrem⁸⁹ Vanghēush⁹⁰ Mananghō⁹¹;ashāt⁹² ā⁹³ erezūsh⁹⁴ pathō⁹⁵ yaēshū⁹⁶Mazdāo⁹⁷ Ahurō⁹⁸ shaēti⁹⁹.

- 5 (O Ahura Mazdā! ⁹⁷I invoke you with entreaty⁹³ ⁹⁸for (my) help⁹⁶ Thy⁹² Sarosh Yazat⁹⁴, the most excellent amongst (all Yazatas)⁹³. In the domain⁸⁸ of good⁸⁹ thought⁹¹ ⁹⁵do Thou obtain⁹⁷ for me long life⁸⁷ (i.e., do Thou bless us so that we may live long life with good thought; evil thought of any kind may not enter into our minds); do Thou cause us to reach⁸⁷ the paths of ⁹⁴'virtue'⁹⁴, ⁹⁵on account of (our) righteousness⁹², wherein⁹⁰ Ahura Mazdā^{97,98} ⁹⁶dwells⁹⁶.

- * 'avanghānē' - dative singular of the noun 'avanghān' (derived from 'avangh') in the sense of the infinitive.
- * know that Sarosh Yazat is the Yazatā for the protection of the soul during the life time of the man as well as for three days after his death. 'yastē' = 'yo + te = who Thy'; like 'ye' of stanza fourth here 'yas (=yo)' is applied to 'azem' meaning 'I'; 'te' can be taken for Ahura Mazdā.
- # 'apānō = apā + nō', 'apā' - imperative second person singular parasmaipada of root 'ap' = Sanskrit 'ap' = 'to reach, to obtain,' 'do cause to reach (causal)'
- † Or if we take ablative singular in the sense of the instrumental singular, then it means 'through truth-righteousness'. See my Avestā Grammar page 301.
- ‡ Original meaning 'true, proper, straight' (=Sanskrit 'raja').
- * In the Gāthās sometimes instead of calling 'Ahura Mazdā' in the second person singular, there occurs third person singular honorific. Taking thus into consideration the sentence can be translated as under: "Do thou cause us to reach those paths of virtue in which, O Ahura Mazdā! Thou dost dwell."

6 Yē¹⁰⁰ zaotā¹ ashā² erezūsh³ hvō⁴
 manyēush⁵ ā vahishtāt⁶ kayā⁷,
 ahmāt⁸ avā⁹ mananghā¹⁰ yā
 verezyeidyāi¹¹ mantā¹² vāstryā¹³;
 tā¹⁴-toi¹⁵ izyā¹⁶ Ahurā Mazdā¹⁷
 darshtōishchā¹⁸ hēm-parshhtōishchā¹⁹.

6 As the true¹ 'invoker' through righteousness² and with the most pious³ intent⁴, (O Ahura Mazdā!) I myself⁵ always 'remember' (Thee), so that⁶ 'I may fulfil'⁷ 'the planned'⁸ work⁹ 'according to (my) wish'¹⁰. O Ahura Mazdā: ¹¹I ask¹² of Thee¹³ 'two things'¹⁴ (1) 'Vision (of Thee)'¹⁵, (2) conversation with Thee about the Religion¹⁶.

❖ Original meaning 'the officiating priest who performs the ceremony such as Yasna, Vendidad etc.' See my Avesta Dictionary (I) p. 107

❖ or I call for help 'kayā' - present tense first person singular, root 'kā' (from root 'kan') = 'to love, to remember with love.' As regards the various meanings of the present tense, see my Avesta Grammar page 304; like the fourth strophe the word 'ye' applies to 'azem'.

❖ 'manangh' (Sanskrit 'manas') = 'wish, desire, aim, thought'

❖ 'mantā vāstryā' - Professor Darmesteter also translates these word similarly, but applies to Risākhiz.

The meaning of 'mantā' is 'thinker' 'entertainer of the idea' - nominative singular of the agentive noun 'mantar' - Sanskrit 'mantra'. Here it is taken as past participle.

¶ i.e., I may accomplish successfully the mission of propagating the Religion. 'verezyeidyai' - infinitive, 'in order to fulfil, in order to perform.' In the Gāthas, sometimes infinitive is used in the sense of adverb (see Yasna 28.2:29-3, 31.5:43, 11, 12, 14; 44.2, 17, 46, 15.)

§ 'tā' - demonstrative pronoun accusative dual

xx 'izyāi' - present subjunctive ātmanepada first person singular of root 'ix' class 4th, Sanskrit 'iṣi' - 'to desire, to long for'. Westergaard gives the reading 'izyā' present parasmaipada.

❖ 'darshti' - Sanskrit 'drishti' - 'vision, appearance, sight'; root 'dars' - Sanskrit 'dars' - 'to see.'

'hēm-parshht' (dhām parashht) 'conversation, consultation' root,

'hēm-pares' = Sanskrit 'sam-prachch'

7 Ā-mām²⁰ āidūm²¹ vahishtā²²
 ā khvaēthyācha²³ Mazdā²⁴ dareshatchā²⁵
 ashā²⁶ Vohū²⁷ Mananghā²⁸ yā
 sruyē²⁹ parē³⁰ magāunō³¹;
 āvish³²-nāō³³ antarē³⁴ hēntū³⁵
 nemakhvaitīsh³⁶ chithrāō³⁷ rātayō³⁸.

7 'Come²¹ unto me²⁰, O Ahura Mazdā²¹! and 'teach²² me whatever is best²² (in my favour) unto me who 'am known²⁹ 'near³⁰ men steadfast upon the Religion¹¹ on account of truth²² and good thought²². (We wish 'this) that offerings¹¹ pertaining to our¹¹ 'prayer¹⁰ may become³³ ³³'manifest³² and known³⁷ (in Thy presence).

Explanation: We wish that our prayer humble and full of earnest request be accepted by Thee. Except the offerings of prayer, O Ahura Mazdā! we have no other gifts to offer to Thee.

❖ 'āidūm' - imperative second person plural ātmanepada of root 'ā-i' = Sanskrit 'ā-i' = 'to come'. In the Gāthas verb for Ahura Mazdā comes sometimes in plural.

❖ 'magāunō' - accusative plural of 'magavon', «Sanskrit 'maghavan' 'Pare' = Later Avesta form 'parō' = 'before, near (preposition)'.¹

Having misunderstood the meaning of 'sruyē' as nail, the portion from 'ashā' upto the word 'magāunō' is quoted in the Vendidad 17, para 7 in the matter of paring of nails. But in this place the word 'sruyē' is used as a verb 'sruye' - passive present first person singular; 'I am heard' (original meaning), 'I am known'; root 'sru' - Sanskrit 'shru' to 'hear.'

¶ Hurlex and Darmesteter, in the notes, if 'dareshatchā' is taken as Darmesteter considers, then it can be imperative second person plural parasmaipada.

§ 'nemakhvaitīsh' - nominative plural of 'nemakhvaiti' - adj. fem. Being the feminine form of 'nemanghvant', 'hva' is changed to 'kha'.

xx 'Avish' = Sanskrit 'āvis' = manifest, (adverb).

❖ 'hēntū' = Sanskrit 'hantu' - imperative third person plural parasmaipada of root 'āhi' = Sanskrit 'as' - 'to be'. See my Avesta Grammar page 308th.

8 Frō-mōi³⁹ fravōizdūm⁴⁰ arethā⁴¹tā⁴² yā⁴³ Vohū⁴⁴ shavāi⁴⁵ Mananghā⁴⁶yasnem⁴⁷ Mazdā⁴⁸ khsmāvato⁴⁹ atvā⁵⁰ ashā⁵¹ staomyā⁵² vachāo⁵³;dātā⁵⁴ vē⁵⁵ ameretāoscā⁵⁶utayūiti⁵⁷ haurvatās⁵⁸ draonō⁵⁹.

- 8 "Do Thou make me³⁹ *known⁴⁰ (what is that) *main purpose⁴¹ (of our Faith on the Religion) so that⁴² 'I would pursue⁴³ with good⁴⁴ intention⁴⁵, O Ahura Mazdā⁴⁶! the worship⁴⁷ *of one like you⁴⁸ *as well as⁴⁹ words⁵⁰ of Thy fame⁵¹ with sincerity⁵².⁵³ Do Thou grant⁵⁴ (me) the everlasting *gift⁵⁵ *of Khordād (i.e., the happiness of this world)⁵⁶ and of *Amardād (i.e., the immortality of the spiritual world)⁵⁷ as a gift⁵⁸ (of Thy love).

* 'arethā' - noun accusative plural neuter; 'arethā' = Sanskrit 'artha' = 'wish, profit, use, gain.'

* Explain me as to what is the original significance of keeping faith on the Religion and what advantages are secured thereby.

'fravōizdūm' - imperative second person plural āmanepada of root 'fra-vid' - to make known, to take cognizance of.

* 'khsmāvato' - pronominal adjective genitive singular.

1 The meaning of 'vā' is 'or' besides this it also means 'and, as well as'.

2 'shavāi' - present subjunctive first person singular āmanepada of root 'shu' -. Dr Geldner has taken this word as 'shyavāi'.

* I have taken these two words in the genitive dual.

x Dr. Mills. It can be taken as accusative dual.

xx I have given the translation of this strophe based mainly on the translation of Dr. Mills. 'dātā' - imperative second person plural parasmaipad of root 'dā' - to give

9 At⁶⁰ tōi⁶¹ Mazdā⁶² tēm⁶³ mainyūm⁶⁴ashaokhshayantāo⁶⁵ saredyayāo⁶⁷khvāthrā⁶⁸ maēthā⁶⁹ mayā⁷⁰vahishtā⁷¹ baretū⁷² mananghā⁷³ayāo⁷⁴ ārōi⁷⁵ hākurenem⁷⁶yayāo⁷⁶ hachintē⁷⁷ urvānō⁷⁸;

- 9 Ahura Mazdā and Vohu Manah increase goodness and strength. They bestow happiness upon men according to their actions. In association with Vohuman, Ahura Mazdā grants that happiness. The souls of such persons being in harmony carry on work with entire goodness.

* The gist of the translation of Prof. Darmesteter. I cannot understand the translation of this strophe, but the explanation of words are stated below:-

'tēm mainyūm' = that spirit i.e., 'Vohu Manah' (Darmesteter).

'ashaokhshayantāo' - Causal present participle adjective genitive dual of 'ashaokh-ayant' -; 'asha+ukhshayant' - promoting righteousness, causing the righteousness to increase.

'saredyayāo' - adjective genitive dual of 'saredya' = 'saredya' enjoying power, holding authority, from 'sara' = chieftainship, authority.

'ārōi' - noun locative sing of 'ara' = perfection, adequacy, sufficiency.

'ayāo' - demonstrative pronoun genitive dual.

'yayāo' - relative pronoun genitive dual.

'hākurenem' - working together (lit), co-operation (see Yasna 44, 1).

'hā' = 'ha' = Sanskrit 'sa' = together; 'kurenem' = working 'root' 'kere'

- Sanskrit 'kru' = to do, to make, besides the annotated form 'kar' of 'kere', there are 'kir' 'kur' as well, e.g., 'kirveta' Yasht 10.109. See my Avestā Dictionary page 585.

10 Vispāo⁷⁰ -stōi⁸⁰ hujitayō⁸¹ yāo⁸² - zī⁸³

āongharē⁸⁴, yāoshcā⁸⁵ henti⁸⁶,

yāoshcā⁸⁷ Mazdā⁸⁸ bavainti⁸⁹,

thwahi⁹⁰ hish⁹¹ zaoshē⁹² ābakhshohvā⁹³

Vohū⁹⁴ ukhshyā⁹⁵ Mananghā⁹⁶ Khshathrā⁹⁷

Ashāchā⁹⁸ ushtā⁹⁹ tanūm¹⁰⁰

(To recite in Bāz) shekasteh¹ ghanāmenyo², bar ahereman³
lēānat sad hazār⁴ hār (to recite loudly).

10. O Ahura Mazda⁸¹ *do Thou grant (me)⁷⁰, verily⁸⁰ in Thy love
(from me) all⁷⁸ the happy states⁸¹ of life⁸², which⁸³ had
been enjoyed in the past (by men)⁸⁴ and which⁸⁵ are enjoyed at
present⁸⁶, and which⁸⁷ will be enjoyed hereafter⁸⁸. Also *do
Thou strengthen⁸⁹ (my) body⁹⁰ (O Ahura Mazda!) through good⁹¹
thought⁹², truth⁹³, power⁹⁴ (or authority)⁹⁵ and prosperity⁹⁶.

(May) the Ghanā-mnō² i.e., the Evil spirit³ (be) defeated¹
Imprecations⁴ (be) on Ahriman a hundred thousand
times i.e., one lakh⁵

70 This Pāzand sentence to be recited in hāz - in a murmur seems to have
been added at the later times.

80 Milla of the world (Darmesteter). The meaning of 'stōi' is also
'everlasting'.

81 i.e., all kinds of happiness of life.

82 Original meaning 'which had been, and which are and which will be'

93 'ābakhshohvā' - imperative second person singular ātmanepada of root
'bakhsh' - with 'ā' prefix 'to bestow', 'to oppose'. In later Avestā
form can be 'ā-bakhshangula'.

94 or if we consider the verb 'ukhshyā' used instead of 'ukhshyāmi' then
it is translated thus: "do thou apportion me so that (in order to get rid
of all kinds of evil). I may strengthen my body through good
thought, through truth, through power, i.e., I may get sufficient
strength of the body and of the mind as well in order to promote the
prosperity of the world and in order to destroy the evil."

11 Yē¹ sevishtō² Ahurō³ Mazdā-

oschā⁴ Ārmaitishchā⁵,

Ashemchā⁶ frādat - gaēthem⁷

Manaschā⁸ Vohū⁹ Khshathremchā¹⁰,

sraotā¹¹-mōi¹² merezhdātā¹³-mōi¹⁴

ādāi¹⁵ kabyāichit¹⁶ paiti¹⁷.

(This strophe to be recited three times).

11 O (Thou) who¹ (art) *the most beneficent² Ahura
Mazda³⁻⁴ and O (thou who (art) Ārmaiti⁵ and O
(thou who art) Asha⁶, bringing prosperity to the
world⁷! O (thou) Vohu Manah⁸ and *Khshathra⁹!
'hearken¹¹ (ye all) my¹² (request and prayer) and
'have mercy¹³ upon me¹⁴ for (my) *every¹⁵ *deed¹⁶.

2 or 'bestowing prosperity - happiness in the highest degree'.

8 In this strophe, the invoker entreats Ahura Mazda and the
remaining Amesha Spentās except Khordād and Amardād
(Vohu Manah, Asha Vahishita, Khshathra Vairya and Spenta
Ārmaiti) and begs pardon for his improper behaviour and for
the wicked actions done by him.

11 'sraotā ... merezhdātā' imperative second person plural
prasmaipada; root 'sru' = Sanskrit 'śru' = to hear, to listen; compound
root 'merezh + dā' = to take pity, to forgive, original meaning
'hearken unto me and forgive me-have pity on me'

15 Original meaning 'anywhere' 'kabyā' (=Sanskrit 'kasyei') dative
singular.

16 'ādāi' - noun; root 'ā-dā' = Sanskrit 'ā-dhā' = to do, to appoint, to fix.

12 Us-mōi¹⁹ uzārēshvā¹⁹ Ahurā²⁹

Ārmaitī¹³ tevishīm⁴² dasvā²³,

Spēnishtā³⁴ Mainyū²⁵ Mazdā²⁶,

vanghuyā²⁷ zavō²⁸-ādā²⁹,

Ashū³⁰ hazō³¹ ēmavai³² Vohū³³.

Mananghā³⁴ feseratūm³⁵.

12 O Ahura²⁹ Mazdā²⁶, the most beneficent²⁴ spirit¹³ and "the giver of reward²⁸ of prayers²⁵ in good things²⁷! do Thou make me¹⁹ "pure¹⁸ (i.e., do Thou keep me far away from wicked deeds), "do grant²¹ me¹⁹ strength²² on account of (my) goodness (or humility)³¹, do Thou bestow²³ (upon me) 'vigour'³¹ full of powers²³ on account of (my) righteousness³⁰ and grant Thou³¹ unto me¹⁸ "lordship³³ on account of (my) good³² thought³⁴.

❖ in the original text 'the giver of reward²⁸ of prayers²⁵ in good things²⁷' 'zava' = Sanskrit 'hava' = prayer, invocation, calling

❖ 'uzārēshvā' imperative second person singular ātmanepada of root 'uz-are' = Sanskrit 'arj' (to clean, to make pure, "get up for me, i.e., help me" (Spiegel, Harlez and Mills), on the basis of the Pahlavi version, Darmesteter translates "deliver me".

'dasvā' imperative second person singular ātmanepada of root 'dā' = Sanskrit 'dā' = to give. Its other forms are: 'dasva' (Yasht 19.32), 'dāhvā' (Yasna Hā 50.2).

† 'hazō' accusative singular of the noun 'hazangh' neuter, Vedic Sanskrit 'sahas' = strength, victory, root 'haz' = Sanskrit 'sah' = to bear, to be able.

‡ See Yasna 51.4, original meaning "Lordship over cattle"

13 Rafedhrāi¹⁶ vouru-chashānē³⁷ dōishi³⁸.

mōi³⁹ yā⁴⁰-vē⁴¹ abifrā⁴²

tā⁴³ Khshathrahyā⁴⁴ Ahurā⁴⁵ yā⁴⁶

Vanghēush⁴⁷ ashish⁴⁸ Mananghō⁴⁹

frō spentā⁵⁰ Ārmaite⁵¹ ashā⁵²

daēnā⁵³ fradakhshayā⁵⁴.

13 "Grant Thou³⁸ unto me¹⁹ as a certainty⁴², O Ahura Mazdā! those⁴¹ "blessed gifts⁴⁸. Which⁴³ (are) of Khshathra Vairya⁴⁴ and of Vohu Manah⁴⁵⁻⁴⁹ for (my) rejoicing⁵⁰ (and) "for acquiring sufficiently the knowledge of the Religion⁵¹. O Spenta Ārmaite⁵⁰⁻⁵¹! do thou teach⁵² (me) through truth⁵³ the commandments of the Religion⁵².

❖ Original meaning 'for tasting widely (religious lore)', dative singular of 'Vouru-chashan' = 'Chash' = Persian 'chashidan,' to taste or Sanskrit 'chakhsh' to see, to observe.

❖ Reverend Mills, 'blessing' (see Yasna 9.3, 6.9, 12); 'ashish' (in the sense of 'ashish') accusative plural Sanskrit 'ashis'

Darmesteter: "make manifest - reveal" (Mills); "indicate, show"; (Harlez); 'dōishi' - present tense second person singular parasmaipada, root 'di' = Sanskrit 'dhi', 'dhyei'; or 'dis' = Sanskrit 'dish' thou dost reveal. See my Avestā Grammar p. 304.

14 At rātām⁵⁵ Zarathushtrō⁵⁶ tanvas-

chit⁵⁷ khvakhvyāo⁵⁸ ushtanem⁵⁹

dadāiti⁶⁰ paurvatātem⁶¹ manang-

haschā⁶² Vanghēush⁶³ Mazdāi⁶⁴

shyaothanahyā⁶⁵ ashāi⁶⁶ yāchā⁶⁷ ukhdha-

khyāchā⁶⁸ Sraooshem⁶⁹ khshathremchā⁷⁰.

14 (Prophet) Zarathushtra⁵⁶ 'dedicates'⁵⁵⁻⁶⁰ unto Ahura Mazda⁶⁴ the life 'of his own'⁵⁸ body⁵⁹ and the goodness⁶¹ (or excellence⁶¹) of good⁶² thought⁶². Also *he dedicates⁵⁵⁻⁶⁰ unto truth⁶⁶ (his own) authority of work⁷⁰, and obedience⁶⁹ for the sacred verses of the Religion⁶⁸.

¶ 'khvakhvyāo' - Reflexive pronoun genitive singular feminine. Its other forms are 'havyāo', 'havyāo', 'havyāose'.

§ 'rātā' - anything given, a gift, an offering; 'rātām dadāiti' = offers a gift, dedicates. 'at' - adverb signifying 'verily, indeed' occurs sometimes in the Gāthās without any import.

✧ "Zarathushtra dedicates his own life to the service of the Lord." He entrusts unto Ahura Mazda the guidance of his own thought in goodness, unto Asha the guidance of his own mission, and unto Khshathra and Sraosha the guidance of his own speech ("Darmesteter"). 'paurvatātem' - = priority, guidance. Darmesteter applies the word 'yā' to 'paurvatātem'.

Ahyā yāsā nemanghā

ustānazastō rafedhrahayā

mainyēush Mazdāo pourvini

spentahyā ashā vīspēng shyaothanā

Vanghēush khrātūm Mananghō yā

khshnevishā Geushchā Urvānem*

(The above strophe should be recited twice)

Yathā Ahū Vairyō 4, Ashem Vohū 3

yathā-āish-ithām¹ hāitim² yazamaide.³

yenghe hātām āat yesne paiti vanghō,

Mazdāo Ahurō vaēthā ashāt hachā,

yāonghāmchā tēshca tāoscha yazamaide.

We revere¹ the chapter² called yathā āish ithā¹.

✧ For its translation and explanation see page 3-4.

Hā 34^{1b}

1 Yā¹ shyaothanā² yā³ vachanghā⁴

yā⁵ yasnā⁶ Ameretātem⁷

Ashemchā⁸ taēibyō⁹ dāonghā¹⁰

Mazdā¹¹ Khsbathremchā¹² Haurvatātō¹³

aēshām¹⁴ tōi¹⁵ Ahurā¹⁶ ēhmā¹⁷

pourutemāish¹⁸ dastē¹⁹.

1. O Ahura Mazda^{11,20}! first of all¹³ I offer¹⁰ unto Thee¹⁵ that⁹ which¹ is the deed², that which¹ is the word⁴, and that which³ we¹⁷ obtain¹⁸ owing to worship⁶ (viz., immortality⁷ (i.e., happiness of the spiritual world), truth⁸, power⁹ and welfare¹¹).

⊙ According to original text - 'He grants us immortality and welfare' 'dastē' is to be taken as 'impersonal verb, or its subject can be 'Ahura Mazda'.

✧ i.e., good deed; good word and prayer from the heart.

'dāonghā' - present future first person singular parasmaipada of root 'dā' = Sanskrit 'dā' - 'to give'; future base 'dāh' = 'dāongh'; termination 'mī' at the end is dropped.

Synopsis of Mills translation: - "O Ahura Mazda! you granted us, your devotees, these three gifts - that immortality on account of good deeds - and good words, law of Truth and dominion of welfare. In return of these, O Ahura Mazda! offerings will be given to Thee."

§ In his first edition p. 82 (1895) the author Ervad K. E. Kanga had translated this as the happiness of the next birth. (Instead of the spiritual world.).

2 At-chā²⁰ ī²¹-tōi²² mananghā²³ mai-

nyush²⁴ vanghush²⁵ vīspā²⁶ dātā²⁷

spentakhyāchā²⁸ neresh²⁹ shyaothanā³⁰

yehyā³¹ urvā³² ashā³³ hachaitē³⁴

pairigaēthē³⁵ khshbmāvatō vahmē³⁷

Mazdā³⁸ garōbīsh³⁹ stūtām.⁴⁰

- 2 All that have been⁹ offered²¹ to Thee²² with (full) heart²³ (O Ahura Mazda!) (are the good) deeds²⁰ and good²⁵ thoughts²¹ of the beneficent²⁸ man²⁹ whose¹¹ soul³² is accompanied³⁴ by³³ truth³¹.

Through the prayer³¹ worthy of Thee³⁶ and through the divine songs of Thy 'glorifiers'⁴⁰, O Ahura Mazda³⁸! I may approach Thee³⁵.

⊙ 'dātā' (Sanskrit 'datta' = Latin 'Data') past participle noun neuter nominative plural. 'ī' - demonstrative pronoun neuter nominative plural; in singular 'it, it, at.'

✧ In this strophe are mentioned things worthy to be offered to Ahura Mazda such as good thought and good deed.

'stūtām' - Genuine plural of the present participle noun masculine 'stūt'; like the word 'jita' it became 'stūt', 'stūta' present participle from root 'stu-'

† 'garōbīsh' - instrumental plural of the neuter noun 'garab' - 'garangh' - from root 'gar' = Sanskrit 'gar' = to sing, to praise.

§ 'pairigaēthē' - present tense first person singular atmanepada of root 'pairi giñh' - 'to go around - to go near.'

3 At⁴¹ tōi⁴² myazdem⁴³ Ahurā⁴⁴

nemanghā⁴⁵ ashāichā⁴⁶ dāmā⁴⁷

gaēthāo⁴⁸ vispāo⁴⁹ ākhshathrōi⁵⁰

yāo⁵¹ Vohū⁵² thraoshtā⁵³ Mananghā⁵⁴

ārōi⁵⁵ - zi⁵⁶ hudāonghō⁵⁷ vispāish⁵⁸

Mazdā⁵⁹ khshmāvasū⁶⁰ savō.⁶¹

- 3 O Ahura Mazda⁴¹ with humble adoration⁴² *we offer⁴³ *votive offerings⁴⁴ unto Thee⁴⁷ and Asha⁴⁶. Within (Thy) Dominion⁴⁵ (O Ahura Mazda!) all⁴⁸ living creatures⁴⁹ are *nourished⁵⁰ *on account of Vohu Manah⁵¹⁻⁵⁴.

"That person is fully sagacious who in every respect *offers prayers to Thee and to those belonging to Thee (i.e., Yazatas)".

❖ 'myazda' - i.e., 'sacred things offered in the ceremony.'

⌘ i.e. We wish to offer or to give (See my Avestā Grammar p. 308).

'dāmā' - imperative first person plural parasmaipada of root 'dā' - to give, to offer.

✧ Taking as abstract noun, the meaning of 'Vohu Mananghā' is 'good intent' "Justice and charity" (Darmesteter).

✧ 'thraoshtā' - past participle passive of root 'thrush' 'to nourish, to protect, to thrive.' This is to be understood as another form of 'thrā' (Sanskrit 'trai').

✧ Darmesteter: 'ārōi'-noun locative singular; in perfection, in sufficiency; 'khshmāvasū' - locative plural of 'khshmāvat', 'khshmāvaut'; original meaning of 'khshmāvant' is 'one like you'.

4 At⁶² tōi⁶³ ātare⁶⁴ Ahurā⁶⁵

aojōnghvantem⁶⁶ ashā⁶⁷ usemahī⁶⁸

asishtem⁶⁹ ēmavantem⁷⁰ stōi

rapentem⁷¹ chithrā - āvanghem⁷²

at⁷³ Mazdā⁷⁴ daibishyantē⁷⁵ zastā

ishtāish⁷⁶ dereshtā⁷⁷ aēnanghem⁷⁸.

- 4 O Ahura Mazda⁶² we *ardently desire⁶³ (we choose⁶⁴) Thy⁶⁵ fire⁶⁶, mighty⁶⁶, swiftest⁶⁶, courageous⁶⁶, ever giving delight⁷¹, giving help in various ways (or *miraculously)⁷² *through Asha (i.e., through the Holy Immortal Asha Vahishta)⁶⁷. O Ahura Mazda!⁷⁴ (Fire) *through his full strength⁷⁰ is the *holder strongly⁷⁷ (i.e., punisher of) *the tormentor⁷⁵ and the avenger⁷⁸.

¶ Sanskrit 'chitra' = 'different, of various sorts; wonderful, helping openly, helping in various of wonderful ways.'

§ or through truth, through acquiring truth

⌘ 'usemahī' - present tense first person plural parasmaipada of root 'vas' - =Sanskrit 'vash' - to wish, to desire; class 2nd.

✧ Original meaning "through wished for strength".

✧ 'daibishyantē' - its later Avestā form is 'dāishyantē' root 'thish' - Sanskrit 'dvish'.

✧ 'dereshā' - nominative sing of 'dereshtar' -, noun masculine root 'darez' = Sanskrit 'darh' - to hold fast.

5 Kat⁷⁹ vē⁸⁰ khshathrem⁸¹, kā⁸² ishtish⁸³,

shyaothanāish⁸⁴ Mazdā⁸⁵ yathā⁸⁶ vāo⁸⁷
bakhmi⁸⁸ Ashā⁸⁹ Vohū⁹⁰ Manangbā⁹¹

thrāyōidyāi⁹² drigūm⁹³ yūshmākem,⁹⁴
parē⁹⁵ vāo⁹⁶ vispālsh⁹⁷ parē⁹⁸ vaokhemā⁹⁹

daēvāishchā¹⁰⁰ khrafstrāish¹

mashyāishchā².

5 O Ahura Mazdā⁹¹, (do Thou tell me) "on what⁷⁹ Thy⁸⁰ sovereignty⁸¹ is (founded) and what⁸² (is) Thy⁸⁰ wish⁸³, so that⁸⁶ through (my good) works⁸⁴ (remaining) in Thy⁸⁵ 'friendship'⁸⁶ I 'give shelter'⁸⁷ to Thy⁸⁸ 'poor' men with righteousness⁸⁹ and good⁹⁰ intent⁹¹. (Moreover) being separated from all⁹² the Daēvas⁹³ and wicked⁹⁴ men⁹⁵ we have regarded⁹⁶⁻⁹⁸ Thee⁹⁹ as 'most excellent (or we have called Thee the best¹⁰⁰)'.

* original meaning "What⁷⁹ (is) Thy⁸⁰ sovereignty⁸¹ (or of what kind⁸²)" -
* 'bakhmi' - noun, locative singular; it is another form of 'bakhman'. If we accept the variant reading 'ahmi' then it would mean "I am Thine" i.e., 'I am Thy obedient servant'.

* i.e., "To those who are really poor and in the state of extreme poverty in Thy dominion." Singular form used in the collective sense for the entire class. See Yasna Hā.57.10.

† infinitive used in the sense of a verb (see Yasna 28.2; 29.3, 31.5, 43.11; 12, 14, 44.2, 17; 46.15) (root 'thrā' = Sanskrit 'trai' = to thrive, to nourish).

§ 'parē vaokhemā' Perfect tense first person plural parasmaipada of root 'vach' = Sanskrit 'vach' = to speak, to describe; 'parē' = later Avestā 'para' = Sanskrit 'para' meaning 'most excellent, best.'

6 Yezi¹ athā⁴ stā⁵ haithim⁶

Mazdā⁷ Ashā⁸ Vohū⁹ Mananghā¹⁰,

at¹¹ tat¹² mōi¹³ dakhstem¹⁴ dātā¹⁵

ahyā¹⁶ anghēush¹⁷ vispā¹⁸ maēthā¹⁹,

yathā²⁰ vāo²¹ yazemnaschā²² urvāidyāo²³

stavas²⁴ ayenī²⁵ paīti²⁶.

6 If¹ (Thou), O Ahura Mazdā⁷! "art⁴ truly⁵ so⁶ on account of righteousness⁷ and good thought¹⁰ (i.e. Thou Thyself art the allegorical form of righteousness and thought), then in this¹¹ world¹² 'grant such inspiration'¹³ 'for enjoying'¹⁴ (my) whole¹⁵ life, so that¹⁶ "I may approach¹⁷⁻²⁰ Thee²¹ as Thy 'most devoted²² worshipper²³ and 'as Thy glorifier²⁴.

* 'stā' (= Sanskrit 'stha' = 'you are') - present tense second person plural of root 'ah' 'to be, to live,' Sanskrit 'as'. In this stanza the pronoun used for Ahura Mazdā and the verb are in plural.

* Original meaning 'stay, abide'; root 'mīth' = Sanskrit 'meth' to dwell; or in my whole life of this world. Rev. Mills has taken the word 'maethā' in the sense of the locative singular.

Original meaning 'grant a token' 'dātā' - imperative mood second person plural of root 'dā' - 'to give, to grant.'

† Devoutly (Rev. Mills)

§ 'stavas' - present participle parasmaipada nominative singular masculine root 'stū'

* 'ayenī paīti = paīti - ayenī' (Avestā form) - imperative mood first person singular parasmaipada of root 'paīti - i' = Sanskrit 'prati - i' = 'to go near, to approach,' class 2nd.

7 Kuthrā²⁷ tōi²⁸ aredrā²⁹ Mazdā³⁰, yōi³¹

Vanghēush³² vaēdemnā³³ Mananghō³⁴

sēnghūsh³⁵ raekhenāo³⁶ aspēnchit³⁷

sādrāchit³⁸ chakhrayō³⁹ usheurū⁴⁰;

naē⁴¹-chim⁴² tēm⁴³ anyēm⁴⁴ yūshmat⁴⁵

vaēdā⁴⁶ Ashā⁴⁷, Athā⁴⁸ - nāo⁴⁹ thrāzdūm.⁵⁰

7 Where²², O Ahura Mazdā³⁰! (are) Thy *worshippers²⁸, who³¹ **through understanding³² of good³³ thought³⁴, (by + regarding) the commandments of the Religion³⁵ *as true wealth³⁶ *may fulfil³⁷ with full *intelligence³⁸ *in happiness³⁹ as well as in distress⁴⁰;

O Thou *'righteous' one⁴¹! *I have not⁴² known⁴³ any one⁴⁴ except⁴⁵ Thee⁴⁶, therefore⁴⁷ *do Thou protect⁴⁸ us⁴⁹.

❖ 'aredrā' - Other meanings of the word 'aredrā' are: "one who dedicates an oblation in worship, an offerer, a bestower, (by that which is dedicated, an offering, a gift." See Yasna Hā 50.4.8).

⊙⊙ 'vaēdemnā' - noun, instrumental singular; Sanskrit 'vedana' or Sanskrit 'vedanā' - 'knowledge, understanding, feeling, gain;' or if we accept the variant reading of Westergaard 'vaedemnā,' present participle āmanepada, nominative plural masculine, then it would mean 'knowing, informing'.

'raekhenāo' - accusative plural of 'raekhenangh' - noun neuter Sanskrit 'rekanas' = 'wealth'.

⊕ 'aspēnchit' It is translated into Pahlavi Version by 'āsānih' root 'spi' = Sanskrit 'shvi' = "to be prosperous." The initial 'u' is to be understood for 'ā' "prosperity, happiness." "misfortune, imprisonment" (Mills) accusative used in the sense of the locative.

⊗ 'ushe urū' - noun instrumental singular, original form 'ushi + uru' = 'wide intelligence.' The word 'uru' is the abbreviated form of Avestā 'vouru'.

⊙ i.e. "may act in accordance with the commandment of Religion." In the word 'chakhrayō' root 'kur' - 'to do, to make,' has occurred in

the reduplicated form, "produces" (Mills); "promotes" (Darmesteter). There seems to be a reference about those who disobey the commandments of the Religion in their happy state.

§ Or O righteousness! Ahura Mazdā is considered himself as Righteousness (Yasht I. 15; In Hormazd Yasht - Para 15).

⊕ 'vaēdā' (Sanskrit 'veda') - Perfect tense first person singular parasmaipada of root 'vid' = Sanskrit 'vid' - 'to know.' Here the reduplicated form of the root is dropped, i.e. "O Ahura Mazdā! my helper, remover of my difficulties and the fulfiller of my good wishes! I have not known anyone except Thee alone." This last line is quoted in Yasna Hā 58, strophe 5^a.

⊕ 'thrāzdūm' - imperative mood second person plural āmanepada of root 'thrā' = Sanskrit 'trā' = 'to protect' 'Z' in the middle is useless.

8 Tāish⁵¹ zi⁵²-nāo⁵³ shyaothanaish⁵⁴ byentē⁵⁵,
 yaēshū⁵⁶ as⁵⁷ pairi⁵⁸ pourubyō⁵⁹ ithyejō⁶⁰;
 hyat⁶¹ as⁶² aojyāo⁶³ nāidyāonghem⁶⁴
 thwabyā⁶⁵ Mazdā⁶⁶ āstā⁶⁷ urvātahyā⁶⁸;
 yōi⁶⁹ nōi⁷⁰ āshem⁷¹ mainyantā⁷²,
 uēibyō⁷³ dūirē⁷⁴ Vohū⁷⁵ as⁷⁶ Manō⁷⁷.

8 ५०-For⁵², ५१ the heretics ५ frighten⁵³ us⁵⁴ by those⁵¹ deeds⁵⁰ of theirs, in which (works)⁵⁹ ५ is included⁵⁵⁻⁵⁷ destruction⁶⁰ for many⁶¹

Explanation:- The deeds of the heretics are full of doubts and are the pointers to the false and deceitful path; by adopting such deeds, pain and agony are to be borne and do not leave without causing harm ५ to the happiness of the next birth; therefore one ought to obtain from their deeds and must act in accordance with the commandments of the Religion, by embracing righteousness.

O Ahura Mazdā⁶⁶! 'the person who defies to obey⁶¹ the commandments⁶² of Thy⁶⁶ Religion⁶³ 'can succeed^{64,67} ५ over the weaker (or the poorer). Such a person⁶⁸ ५ does not⁵⁹ pay heed⁷⁰ to righteousness⁷¹, and from such a person⁷² Good⁷³ Thought⁷⁴ remains⁷⁵ at a distance⁷⁶.

Explanation:- The persons showing false and deceitful path only succeed over men of weak mind, they are liars and of wicked intent.

५० In the above stanza the abject of Ahura Mazdā is asked for and it indicates its one reason.

५१ based on Pahlavi version and Prof. Darmesteter's translation

५ 'byentē' - present tense third person plural ātmanepada of root 'bi' - = Sanskrit 'bhi' - 'to fear, to frighten'

- ५ 'as pairi' - imperfect tense third person singular parasmaipada of root 'paiti' - 'ah' = Sanskrit 'pari' - 'as' = 'to spread'
- ५ 'āstā' - noun nominative singular masculine of 'āstar-'; its meaning is also 'an oppressor' root 'angh' = Sanskrit 'amh' = 'to straiten, to distress.'
- ५ 'nāidyāonghem' - accusative singular of the comparative adjective masculine; root 'nād' = Sanskrit 'nādh' = 'to beg for, to entreat, to seek aid'
- ५ 'as aojyāo' = 'became stronger, succeeded, became powerful'
- ५ root 'man' = Sanskrit 'man' = 'to pay attention, to give heed; to consider, to see reverently'
- ५ These words "to the happiness of the next birth" are only in the first edition, p. 88 of the Gāthā-Bā-Māni by Ervad K.E. Kanga, Bombay 1895.

9 Yōi⁷⁶ Spentām⁷⁹ Ārmaitim⁸⁰ thwahyā⁸¹

Mazdā⁸² berekhdhām⁸³ vidushō⁸⁶,
dosh-shyaothanā⁸⁵ avazazat⁸⁶

Vanghēush⁸⁷ ēvistī⁸⁸ Mananghō⁸⁹,
aēibyō⁹⁰ mash⁹¹ ashā⁹¹ syazdai⁹³

yavat⁹⁴ ahmat⁹⁵ aurunā⁹⁶ khrafstrā⁹⁷.

9 From such person⁷⁶ who⁷⁶, O Ahura Mazdā⁸²! "in spite of knowing"⁸¹ Thy⁸¹ beloved⁸⁰ Spentā Ārmaiti (i.e., bountiful devotion or beneficent perfect mentality)⁷⁹⁻⁸⁰ "pass the life"⁸⁶ as wicked doers⁸⁵ "through the ignorance"⁸⁶ of good⁸¹ thought⁸⁶, righteousness⁸⁶ flee away⁹¹ "entirely"⁹¹, just as⁹⁴ "wild"⁹⁶ noxious creatures⁹⁶ "flee away"⁹¹ from us⁹⁷.

❖ i.e. "in spite of knowing the fact that she is beloved of Thee; or blessed by Thee....." root 'berēj' = 'to bless'. Original form is 'berēj+ta'. 'vidushō' nominative plural of 'vidushangh', masculine.

❖ original meaning "through the ignorance or lack of knowledge of good thought," Instrumental singular, original for - 'a+vid+ti', Sanskrit root 'vid' = 'to know'.

* "avazazat" = Imperfect tense third person singular parasmaipada of root 'zā' = Sanskrit 'hā' = 'to go, to move,' or root 'zā' = Sanskrit 'hā' = 'to leave,' 'he leaves himself as a wicked doer,' Latin 'Video meliora proboque deteriora sequor' (Darmesteter), i.e., "To adopt wicked by forsaking it in spite of being assured as to that which is good."

† original meaning much, excessive: 'maz+sh+mash' - adverb. See Yains Hā 32.3.

‡ 'syazdai' its root can be 'syazd' - or compound verb 'syazdā' in the sense of transitive verb. There occurs its equivalent 'syazjyāit' (See Āfringān Gāhānār, para 13th).

❖ 'aurunā' adjective nominative plural; Sanskrit 'aruna' - 'wild'.

Ⓜ 'ahmat' (=Sanskrit 'asmat') - first personal pronoun ablative plural.

10 Ahyā⁹⁸ Vanghēush⁹⁹ Mananghō¹⁰⁰

shyaothanā¹ vaocat² garehām³ hu-

kratush⁴, Spentāmchā⁵ Ārmaitim⁶ dāmim⁷

vidvāo⁸ hithām⁹ ashahyā¹⁰,

tāchā¹¹ vispā¹² Ahurā¹³ thwahmī¹⁴

Mazdā¹⁵ khshathrōi¹⁶ ā vōyathrā¹⁷.

10 The person of good wisdom⁹⁸ tells⁹⁹ to uphold¹ "deeds of good"⁹⁹ thought¹⁰⁰ (moreover he) "knows"⁵ Spentā Ārmaiti⁶ (to be) the real⁷ "origin"⁷ of Truth⁷ "All"¹¹ these¹² (moral virtues) (help our growth), O Ahurā Mazdā¹⁵! in Thy¹¹ Sovereignty¹¹ because these virtues "smite"¹⁷ (The oppression) with fear.

❖ If we take 'shyaothanā' in the instrumental singular instead of accusative plural, then the translation would be: "The man of good wisdom tells to uphold the good thought along with deed," i.e., "maintaining good thought he works or governs in accordance with it" 'garehām' - noun accusative singular of root 'gareh' = Sanskrit 'grāh, grabh' = 'to hold.'

❖ The original meaning of 'dāmī' - is 'creator' 'maker' (see Yasna 41.4; 45.7) 'vidvāo' 'the knower' - nominative singular 'hithām' = 'real' (Mills); 'abode' (Speigel and Justi) 'abode of bliss' (Darmesteter), 'main characteristic' (Harlez) 'The wise man will tell to uphold deeds of Vohu Manah. He knows that Spentā Ārmaiti is the abode of bliss of righteous person' (Darmesteter).

* Mills, 'vōyathrā' = "to smite with fear" (Mills); "to drive back, to keep afar." (Speigel and Darmesteter).

11 At¹⁸ tōi¹⁹ ubē²⁰ Haurvāoschā²¹ khvarethāi²²

ā²³ Ameretatāoschā²³ Vanghēush²⁴

Khshathrā²⁵ Mananghō²⁶ Ashā²⁷

mat²⁸ Ārmaitish²⁹ vakhsh³⁰

utayūiti³¹ tevishi³² tāish³³ ā Mazda³⁴

vidvaēshām³⁵ thwōi³⁶ ahi³⁷.

- 1) Both²⁰ Khordād²¹ and Amardād²¹ (are) ¹for thy¹⁹ food.²² Devotion²³ (of Perfect Mentality)²³ increases³⁰ through the sovereignty²⁵ of Vohu Manah²⁴⁻²⁶ and through Asha²⁷ Truth. Through them²⁸ (are) strength³¹ and vigour³². O Ahura Mazda! 'Thou art'³³ the expeller of malice and harm³⁴.

¶ For comparison see Zamyāt Yasht, para 96³

- § I do not understand properly the translation of this strophe I have translated as above, but it is not trust worthy and satisfactory. 'ubē' nominative dual of 'uba' = Sanskrit 'ubha' Latin 'Amba' = both 'vakhsh' = Root Aorist third person singular parasmaipada of root 'vaksh' = Sanskrit 'vaksh' = 'to increase, to wax.' 'vidvaēsha' = 'expelling malice or torment.' See the word 'vidvaēshvō' in Hormazd Yasht para 8³

12 Kat³⁸ tōi³⁹ rāzarē⁴⁰, kat⁴¹ vashī⁴²,

kat⁴³ vā⁴⁴ stūtō⁴⁵, kat⁴⁶ vā⁴⁷ yasnahyā⁴⁸

srūidyāi⁴⁹ Mazdā⁵⁰ frāvaochā⁵¹ yā⁵²

vidāyāt⁵³ ashish⁵⁴ rāshañm⁵⁵.

sishā⁵⁶ nāo⁵⁷ ashā⁵⁸ pathō⁵⁹

Vanghēush⁶⁰ khvaētēng⁶¹ Mananghō⁶².

- 12 O Ahura Mazda⁵⁰! what (are) Thy ²guiding principles⁴⁰? what⁴¹ dost Thou wish⁴² as regards (Thy) praise⁴⁵ or⁴⁷ as regards (Thy) worship⁴⁹? Do Thou tell (me) openly⁵¹ (all these) that ³'I may hear⁴⁹! so that⁵² blessings⁵⁴ of (Thy) commandments⁵⁸ ⁴'may be accrued⁵³ (unto me). Through righteousness⁵⁴, (O Ahura Mazda!) 'do Thou teach⁵⁵ us⁵⁷ the paths⁵⁹ of Vohu Manah⁶⁰⁻⁶² 'himself⁶¹ (or special)

- ⊛ 'rāzarē' nominative singular of the noun 'rāzar', neuter from root 'rāz' - 'to shine, to adjust.'
- ⊛ i.e. 'do Thou tell me as regard how thy songs of praise and Thy worship should be made....' 'stūtō' - genitive singular of the noun 'stūt' 'srūidyāi' infinitive used as adverb (see Yasna 28.2, 29.3; 31.5; 43.11, 12, 14, 43.15; 44.2, 17).
- # i.e. by acting in accordance with Thy commandments - ordinances 'I may get the happiness of this world and the happiness of the next birth.' 'rāshañm' - genitive plural of 'rāsha' from root 'rāz' = Sanskrit 'rāj' 'to order, to command.' 'vidāyāt' - optative mood third person singular parasmaipada of root 'vi - dā' = Sanskrit 'vi dhā' = 'to obtain, to gain' (see Yasna 43.12).
- ¶ 'khvaētēng' accusative plural of 'khvaēta' = adjective, from 'kha' Sanskrit 'kva'.
- § 'sishā' imperative mood second person singular parasmaipada of root 'sish' - Sanskrit 'śiksh' = 'to teach', see 'frā - mā sishā' in Yasna 29.11

13 Tēm⁶¹ advānem⁶⁴ Ahurā⁶⁵ yēm⁶⁶ mōi⁶⁷
 mruosh⁶⁸ Vanghēush⁶⁹ Mananghō⁷⁰,
 daēnāo⁷¹ saoshyantām⁷² yā⁷³
 būkeretā⁷⁴ ashāchit⁷⁵ urvākhshat⁷⁶,
 hyat⁷⁷ chivishā⁷⁸ budābyō⁷⁹ mizhdem⁸⁰
 Mazdā⁸¹, yehyā⁸² tū⁸³ dathrem⁸⁴.

13 (1) As regards that⁶¹ path⁶⁴ of Vohu Manah^{65,70} (i.e. good thought) about which⁶⁴, O Ahura Mazda!⁶⁵ Thou hast said⁶⁸ to me⁶⁷;

(2) About the commandments⁷¹ of the Future Saviours⁷² by (acting according to) which⁷³ man performing good deeds⁷⁴ through his righteousness etc.⁷⁵ enjoys happiness⁷⁶; and

(3) O Ahura Mazda!⁸¹ Thou hast promised⁷⁷ (to give) that which⁷⁸ is the reward⁷⁹ unto those possessing good wisdom⁷⁸ - of which (reward)⁸⁰ Thou Thyself⁸¹ art the apportioner⁸² - (Do Thou explain and interpret all these⁸³).

☆ 'advānem' - Later Avestā 'advanem' accusative singular of 'advan', noun Sanskrit 'advān'.

✧ In the sense of the imperfect tense: see my Avestā Grammar p. 306.

'saoshyantō' "displayer of the path of the Religion, wise persons in piety and in the knowledge of religion, true guides to the people."

† 'būkeretā' - nominative singular masculine of 'būkeretar' noun: Hu=Hu=Sanskrit 'su'=good+'keretar'=Sanskrit 'kartru'=doer.

\$ i.e., through righteousness and other virtues associated with it.

⊞ Spiegel: 'Thou preparest' (Harlez: 'Thou dost procure' (Darmesteter), its meaning can also be 'Thou hast given'. 'chivishā' imperfect tense second person plural of root 'chivish' (original form 'chish') 'to give, to bestow.' Avestā Dictionary p. 183.

◆ Reverend Mills

✧ Concerning this I ask Thee (Rev. Mills)

14 Tat⁸⁵ zi⁸⁶ Mazdā⁸⁷ vairim⁸⁸
 astvaitē⁸⁹ nshtānāi⁹⁰ dātā⁹¹
 Vanghēush⁹² shyaothana⁹³ Mananghō⁹⁴ yōi⁹⁵
 zī⁹⁶ gēush⁹⁷ verezēnē⁹⁸ azyāo⁹⁹
 khshmakām¹⁰⁰ huchistim¹ Ahurā²
 khratēush³ ashā⁴ frādō⁵ verezēnā⁶.

14 Thou, O Ahura Mazda!⁸⁷ I "hast granted"⁸⁸ surely⁸⁵ Thy¹⁰⁰ good wisdom¹ (loved by all) to this "corporeal"⁹⁰ life⁹¹ of those who⁹² in (thus) revolving⁹³ world⁹⁴ (are deeply engrossed) in performing⁹⁵ deeds⁹⁶ of good⁹⁷ thought⁹⁸ (and are) the "promoters of the deeds of wisdom"⁹⁹ through righteousness¹⁰⁰.

Explanation: Its significance seems to be that men in this world are engrossed in doing deeds of goodness and perform deeds of wisdom by leading their lives with righteousness and it is due to some part of Ahura Mazda's own wisdom given to them. In other words, it is due to the inspiration received by men through Ahura Mazda.

☆ 'frādō' - nominative plural of 'frād', root 'frād'.

✧ Bodily life, i.e., the life on earth (Mills).

In the Gāthās, sometimes, pronouns and verbs used in honour of Ahura Mazda occur in plural, see Yasna 28.2; 32.9; 46.18. The meaning of 'dātā' can also be 'do you give' (imperative).

15 Mazdā⁷ at⁸ mōi⁹ vahīštā¹⁰

sravāoschā¹¹ shyaothanāchā¹² vaochā¹³,
tā¹⁴-tū¹⁵ Vohū¹⁶ Mananghā¹⁷

Ashāchā¹⁸ Ishudem¹⁹ stūtō²⁰
khshmakā²¹ khshathrā²² Ahurā²³ ferashem²⁴
vasnā²⁵ haithyem²⁶ dāo²⁷ ahūm²⁸.

(The above strophe to be recited four times).

15 O Ahura Mazdā⁷! 'do Thou tell¹² me⁹ about the best sacred verses of the Religion¹¹ and deeds¹² that through these¹⁴ 'really¹⁵ ('I will repay) the debt¹⁸ of Thy hymns of praise¹¹ with good¹⁶ thought¹⁷ and with righteousness¹³ (in order that in its return) *mayest Thou make²¹ my life²⁴. O Ahura Mazdā²⁰! 'truly²⁸ fresh²⁵ 'through Thy²¹ power²² and in accordance with Thy will²³ (or mayest Thou make my life regenerated, i.e., 'mayest Thou grant the happiness of the next 'birth).

¶ or 'do Thou declare the commandments of the best religion'. 'vaochā' = imperative mood second person singular parasmaipada of root 'vach' = Sanskrit 'vach' = 'to speak, to tell'; class 3rd.

5 'tū' = Sanskrit 'tu' = 'really, indeed.' (See Yasna 3.5; Yasna 59.30).

⊙ i.e., I may perform my duty by singing Thy hymns of praise.

⊕ 'khshmakā' = Possessive pronoun instrumental singular, original form 'yushmakā'. See my Avestā Grammar p.155-156.

* 'haithyem' = Later Avestā form 'haithim' = Sanskrit 'satyam' (adverb).

⊕ 'dāo' = Aorist second person singular parasmaipada.

⊕ Darmesteter gives the significance of this strophe as under: "Tell me openly or explain me implicitly about whatever I ought to speak or ought to do, so that by having accomplished my duties for Thee Thou may bestow me the bliss of the future life."

¶ The learned author, Ervad Kavasji Edulji Kanga in the first edition of the "Gāthā-Bā-Maṇi" gives his comments in parenthesis as follows:

(or mayest thou make my life regenerated i.e., mayest thou grant the happiness of the next birth.) (Vide "Gāthā-Bā-Maṇi" by Ervad Kavasji Edulji Kanga, first edition, p.95, Bombay, 1895).

The phrase applied by the erudite author as the "happiness of the next birth" clearly indicates the "Doctrine of Reincarnation".

For other references to the subject the reader may refer to the Yasna Hā 34.1, Yasna Hā 34.8 and Yasna Hā 34.15 in the first edition while Yasna Hā 32.5 and yasna Hā 34.12 are in all the six editions of the Gāthā-Bā-Maṇi.

Ahyā yāsā nemanghā

ustāna-zastō rafedhrahayā

manyēush Mazdāo pourvim

spentahyā Ashā vīspēng shyaothanā

Vanghēush khratūm Mananghō yā

khshnevlshā Gēushchā Uryānem.⁹

(Above strophe to be recited twice).

Yathā Ahū Vairyō 4, Ashem Vohū 3

yā-shyaothanām¹ hāitlm² yazamaide³.

Ahunavaitim⁴ Gāthām⁵ ashaouim⁶

ashabe⁷ ratūm⁸ yazamaide⁹.

Ahunavaityāo¹⁰ Gāthayāo¹¹ handātā¹²

yazamaide¹³.

Yenghe hātām āat yesne paiti vanghō,

Mazdāo Ahurō vaēthā ashāt hachā,

yāonghēmchā tāschā tāoschā yazamaide.

We revere¹ the chapter² (called) yā shyaothanā¹. We revere² the Holy⁶ Ahunavad⁴ Gāthā⁵ (which is) the lord⁸ of holiness⁹. We revere¹⁰, the prayer¹² of Ahunavad Gāthā¹¹.

(To be recited in bāz.) Ahuramazda khōdāe,
awazūnie mardum, mardum sardagān hamā
sardagān hambāyaste vehān, ōem behedin

* For its translation and explanation See Page 3-4

Māzdayasnān āgahī āstavāni nekī rasānad:
aedūn bād. (To be recited loudly)

Yathā Ahū Vairyo 2

Yasnemcha¹ vahmemcha² aojascha³ zavarecha⁴
āfrināmi⁵, Ahurahe Mazdāo⁶ raēvatō⁷
khvarenanghatō⁸, Ameshanām Spentanām⁹,
Gāthābyō¹⁰ spentābyō¹¹ ratu-khshathrābyō¹²
ashaonībyō¹³, Ahunavaityāo¹⁴ Gāthayāo¹⁵,
Ushtavaityāo¹⁶ Gāthayāo¹⁷, Spentā Mainyēush¹⁸
Gāthayāo¹⁹, Vohu-kshathrayāo²⁰ Gāthayāo²¹,
Vahishtoishtoish²² Gāthayāo²³, ashāunām²⁴
Fravashinām²⁵ ughranām²⁶ aiwithūranām²⁷,
Paoiryō-tkaēshanām²⁸ Fravashinām²⁹, nabā
nazdishtanām³⁰ *Fravashinām³¹, Ashem Vohū 1.
Ahmāi raēshcha; Hazangrem; Jasa me, Kerfeh
Mōzd.

I praise¹ the worship² glory³, strength⁴ and and vigour⁵
(of all those) - of Ahura Mazdā⁶ (the Creator), wealth-bestowing⁷
(and) glorious⁸, of the Ameshā Spentās (Bountiful Immortals) of
Ahunavad⁹ Gāthā¹⁰, of Ushtavad¹¹ Gāthā¹², of Spentōmad¹³ Gāthā¹⁴,
of Vohu-khshathra¹⁵ Gāthā¹⁶, of Vahishtoish¹⁷ Gāthā¹⁸ amongst
the bountiful¹⁹ Gāthās²⁰ (which are) the lords of truth²¹ (and) holy²²,
(and) of the powerful²³ (and) triumphant²⁴ Fravashis²⁵ of
the righteous (men)²⁶, of the Fravashis²⁷ of the Poryōtkasha²⁸
(and) of the Fravashis²⁹ of the Nabānazdishta³⁰ (i.e., of the next of
kin and kin).³¹

- ❖ The same strophe comes as the first stanza of the first chapter of this Gāthā. See pages 1-4 of for its translation and explanation.
- ❖ Know that the same khshnuman recited in "Yasnemcha" is recited at the end of each Gāthā, for this reason in every Gāthā its translation is not separated.

Hā 43nd

Hās or Chapters of Ushtavad *Gāthā

Know that Hās or Chapters of Ushtavad Gāthā begin from Yasna Hā 43rd and finishes at the end of Hā 46th. These four Hās or Chapters should be recited with the Khshnuman given below in the Ushtavad Gāthā day¹.

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.
Pa nāme yazdān Ahuramazda Khōdāe awazūni,
gorje khōreh awazāyād Geh Gāthābyō Ahunavad
Geh, Ushtavad Geh, Spentōmad Geh, Vohu-khshathra
Geh, Vahishtoish Geh, Geh Gāthābyō, Ardāfravash
be-rasād¹. Az hamā gunāh patet pashemānum; az
harvastin dushmat duzukht duzhvarsht, mem pa
geti manid, oem goft, oem kard, oem jast, oem
būn būd ested. Az ān gunāh manashai gavashni
kunashni, tani ravāni geti minōāni, okhe awākhsh
pashemān pa sē gavashni pa patet hōm. Khshnaothra
Ahurahe Mazdāo, tarōidite anghrahe mainyēush
haithyāvarshtām hyat vasnā *ferashōtemem;
staomi ashem. Ashem Vohū 3.

- ❖ The name of this Gāthā is derived from its very beginning i.e., from the word 'Ushtā' occurring in the first strophe of the first Hā. Adjective feminine form of Ushtā became Ushtavanti. It became Ushnavat in Pahlavi.
- ❖ As regards this for further explanation see note 2nd of page 1st.
- * This khshnuman also occurs in the Āfringān Gāthā.
Translation:- May from amongst Gāthā Gāhānbār (i.e., out of the five Gāthā Gāhānbār days) Ahunavad Gāthā, Ushtavad Gāthā Spentōmad Gāthā, Vohu-khshathra Gāthā and Vahishtoish Gāthā (and) Holy Fravashis come up (unto this prayer)!
- † For its translation see the translation of 'Ahura Mazda Khodāe'.

Fravarāne Mazdayasnō Zarathushtrish vidaēvō
 Ahura-tkaēshō (recite whatever Gēh may be)
 frasastayaēcha. Ahurahe Mazdāō raēvatō
 khvarenanguhatō, Ameshanām Spentanām, Gāthābyō
 Spentāhyō ratō khshathrābyō ashaonihyō
 Ahunavaityāo Gāthayāo, Ushtavaityāo Gāthayāo,
 Spentā-mainyēush Gāthayāo, Vohu khshathrayāo
 Gāthayāo, Vahishtōishtōish Gāthayāo, ashaonām
 Fravashinām, ughranām aiwihūranām, Paoiryō-
 tkaēshanām Fravashinām, nabā-nazdishtanām
 Fravashinām, khshnaothra yasnāicha vahmāicha
 khshnaothrāicha frasastayaēcha, Yathā Ahū Vairyo
 zaotā frā me mrūte, aihū ratosh ashāt-ehēt hacha
 frā ashava vidvāo mraotū. Ahurem Mazdām
 raēvantem khvarenanguhantem yazamaide;
 Ameshā Spentā hu-khshathrā hūdāonghō yazamaide.
 Gāthāo spentāo ratū- khshathrāo ashaonish
 yazamaide. Ahunavaitim Gāthām ashaonim ashahe
 ratūm yazamaide; Ushtavatim Gāthām ashaonim
 ashahe ratūm yazamaide; Spentā-mainyūm Gāthām
 ashaonim ashahe ratūm yazamaide; Vohu-
 khshathrām Gāthām ashaonim ashahe ratūm
 yazamaide. Vahishtōishtim Gāthām ashaonim ashahe
 ratūm yazamaide; ashaonām vanguhishsūrāo spentāo
 Fravashayō yazamaide. Ahunem Vairim tanūm
 pāiti, Ahunem Vairim tanūm pāiti, Ahunem Vairim
 tanūm pāiti. *Yathā Ahū Vairyo 1.

⊙ For the translation of this entire paragraph see page 1-3

(Hā 43¹)

1. Nemō¹ vē² Gāthāo¹ ashaonish⁴.

*Ushtā³ ahmāi⁶ yahmāi⁷ ushtā⁸ kahmāichit⁹

vasē-khshayās¹⁰ Mazdāō¹¹ dāyāt¹²

Ahurō¹³ utayūiti¹⁴ tevishi¹⁵ gat¹⁶ tōi¹⁷

vasēmi¹⁸ ashem¹⁹ deredyai²⁰ tat²¹ mōi²²

dāo²³ āрмаitē²⁴ rāyō²⁵ ashish²⁶

vanghēush²⁷ gaēm²⁸ *mananghō²⁹.

(This strophe should be recited twice).

- 1 O Sacred¹ Gāthās¹ Salutation¹ (be) unto you²!
 May prosperity³ (or happiness³) (be) unto that
 (person) through whom⁷ happiness⁴ (may reach)
 *others⁴. May Ahura Mazdā¹¹⁻¹² ruling-at-will¹⁰, grant¹²
 health¹⁴ and vigour¹⁵ (to the above mentioned
 benevolent man.) 'In order to hold fast²⁰ to Truth¹⁹
 (O Ahura Mazdā!) I *venly¹⁶ ask of¹⁸ Thee¹⁷ that²¹ (health and
 vigour). *Owing to Ārmaiti²⁴ (O Ahura Mazdā!)
 'do Thou grant²¹ me²² *wealth²⁵, good blessings²⁶ and
 'the life²³ of good²⁷ mind²⁹.

- ⊙ Know that, just as this strophe is recited twice here, so also it is
 recited twice at the end of each Hā of the Ushtavad Gāthā. After
 the death of the good and virtuous man who lay soul near his cushion
 chants in excessive joy the sacred verse of the Gāthās in order
 to attain Heaven in the world beyond is simply nothing but the two lines
 of the First Strophe from Ushtā up to the end of the word Ahurō, which
 is quoted in the second paragraph of the Hādhōcht Nask.

- ⊙ Know that, except strophe 15ⁿ of the Hā 46ⁿ in every strophe of the
 Ushtavad Gāthā there occur four lines in poetical form, in every line
 there are 11 syllables (4+7), i.e., Caesum after the fourth syllable

From this very trope one line seems to be missing, i.e., in Yasna Hā 46.15 only four lines occur. In its Pahlavi Version also there are four lines only.

- # In the original text there is (kahmāichū) meaning 'to any one else' Sanskrit 'kasmā'.
- ¶ Or in the alternative: - (may) happiness' (be) unto that (man)' (may) happiness' (be) unto any one else', whom' Ahura Mazda¹¹⁻¹³ ruling at His own will¹⁰ may grant¹² health and vigour¹⁴.
- § i.e., in order to lead my whole life on the path of Truth. Asha-Sanskrit 'dhr'.
- ⊙ Dr. Mills: there occurs Sanskrit 'gha' somewhat similar to it in the Veda
- ⊕ i.e., owing to my humble prayer full of entreaty.
- ◆ or happy state. Sanskrit 'raḥ' means 'wealth, prosperity'
- ¶ i.e., in which life to me good and virtuous thoughts may enter into my mind; wicked and sinful thoughts cannot enter at all.
- § dāo - Original meaning "Thou dost give" - Aorist parasmaipada.

2 Atchā³⁰ ahmāi³¹ višpanām³² vahishtem,³³

khvāthrōyā³⁴ nā³⁵ khvāthrem³⁶ daiditā³⁷;

thwā³⁸ chichithwā³⁹ Spēnishtā⁴⁰ Mainyū⁴¹

Mazdā⁴² yā⁴³ dāo⁴⁴ Ashā⁴⁵ Vanghēosh⁴⁶

māyāo⁴⁷ Mananghō⁴⁸, višpā⁴⁹ ayārē⁵⁰

daregō - jyātōish⁵¹ urvādanghā.⁵²

- 2 (I³⁰ know) him³¹ verily³² most fortunate³³ amongst all³⁴ (who) being glorious³⁵ man³⁶ can preserve³⁷ (his) glory³⁸. O most beneficent³⁹ Spirit⁴⁰ Ahura Mazda⁴¹ reveal Thyself^{42, 43} (and) with love⁴⁴ do Thou grant⁴⁵ (us) through truth⁴⁶ the riches⁴⁷ of good⁴⁸ mind⁴⁹ for all⁵⁰ days⁵¹ of (our) long life⁵².

⊕ 'khvāthrōyā' - nominative singular of khvāthriyān; original meaning 'shining', 'glittering' (from khvāthra).

◆ 'daiditā' - Potential āmanepada root 'dhā' = to save, to know.

⊕⊕ The translation of these two lines does not seem to me to be satisfactory: better translation should be done. "May He grant glory which is granted to that man, (spiritual) glory to this (i.e., mentioned in the above stanza) man, which is the best of all things." (Mills). "Grant Thou to him best happiness; let that man who does good to everyone, get the happiness" (Darmesteter).

⊕⊕ 'thwā chichithwā' Spiegel and Harlez; root Chit-

'urvādanghā' - Spiegel, Justi and Harlez, 'joyous growth' (Mills). Justi derives it from the root 'rad' - Sanskrit 'rah' to grow, to increase.

⊕ 'ayārē' - should be regarded as accusative plural.

⊕ 'māyāo' - accusative plural; of Persian māyeh. See 'humāya; humāya' (Visparad 12,4,5)

- 3 At⁵³ hvō⁵⁴ vanghēush⁵⁶ vahyō⁵⁶ nā⁵⁷
 aibi⁵⁷ jamyāt⁵⁸, yē⁵⁹ nāō⁶⁰ erezūsh⁶¹
 savanghō⁶² pathō⁶³ sishōit⁶⁴ ahyā⁶⁵
 anghēush⁶⁶ astvatō⁶⁷ managhaschā⁶⁸
 haithyēng⁶⁹ ā-stish⁷⁰ yēng⁷¹ ā⁷²
 shaēti⁷³ Ahurō⁷⁴, aredrō⁷⁵ thwāvōs⁷⁶
 huzēntush⁷⁷ spentō⁷⁸ Mazdā⁷⁹.

That man⁵³ himself⁵⁴ who can show⁵⁶ true⁵⁶ "paths"⁵⁷
 of profit⁵⁷ of this corporeal and (that) spiritual⁵⁸
 world⁵⁸ (can point out the paths) of the 'real'⁵⁹
 world⁵⁹ in which⁶⁰ Ahura Mazdā⁶¹ *dwells⁶² *may
 attain to *better than the good⁶³ O Ahura Mazdā!
 (that man is or is regarded as) (Thy) devotee⁶⁴ (or
 giver of libations), ranged on Thy side⁶⁵, possessing
 good wisdom⁶⁶ (and) maker of prosperity⁶⁷ (of the world)

- # This whole stanza is quoted in the beginning of Yasna Hā 60⁶
 ¶ i.e., who by treading the righteous path may gain the happiness of this
 world, peace of mind and prosperity and after death in that spiritual
 world may get the exalted position of Heaven
 § Or true-real creations
 ✧ From this a reference is noticed about the omnipresence of the Creator
 Ahura Mazdā
 ¶ i.e., Summum Bonum
 ✧✧ Or may go towards the better⁶³ It is to be taken in the benedictive
 sense Like the Avestā root aibi-jam the meaning of the verb 'attendre'
 in French may be both 'to attain', 'to gain', 'to accrue'

- 4 At⁸⁰ thwā⁸¹ mēnghāi⁸² takhmēmchā⁸³
 spentem⁸⁴ Mazdā⁸⁵, hyat⁸⁶ tā⁸⁷ zastā⁸⁸
 yā⁸⁹-tū⁹⁰ hafshī⁹¹ avāō⁹² yāō⁹³ dāō⁹⁴
 ashish⁹⁴ dregvāitē⁹⁶ ashāunaēchā⁹⁷;
 thwahyā⁹⁸ garemā⁹⁹ āthrō¹⁰⁰ ashā -
 - aojanghō¹ hyat² mōi³ Vanghēush⁴
 hazē⁵ jimat⁶ Mananghō⁷.

- 4 O Ahura Mazdā⁸⁰! *I will certainly regard⁸¹ Thee⁸²
 as omnipotent⁸³ and beneficent⁸⁴, because⁸⁵ Thou
 *dost grant⁸⁶ help⁸⁷ with (Thy) hand⁸⁸ to the sinful⁸⁹
 as well as the righteous (mān)⁹⁰ and with the
 same⁹¹ hand⁹², Thou dost shower⁹³ (Thy) *blessing⁹⁴
 (upon them) And, shall ✧ come⁹⁵ to me⁹⁶ through the
 *splendour⁹⁷ of Thy⁹⁸ Fire⁹⁹, possessing the *strength¹⁰⁰
 of righteousness¹, and good² mind³

- ✧ 'mēnghāi' - present subjunctive future āmanepada first person
 singular; root 'man' = to think, See my Avestā Grammar p. 236.
 ¶ 'dāō' - aorist second person singular; for various meanings of the aorist
 see my Avestā Grammar p. 311
 # If 'ashī' is taken, then it can mean 'protects through blessing', 'guards
 with blessing'
 ¶ Original meaning 'heat' = Sanskrit 'gharma' = English 'warm'.
 § Another form of 'hazē' is 'hazangh' = Sanskrit 'śaktas' = strength,
 victory.
 ✧ 'jimat' - I have taken 'jīmāt' (imperfect subjunctive instead of the word
 'jimat'. And that is used sometimes in this sense, See my Avestā
 Grammar p. 316

5 Spentem⁸ at⁹ thwā¹⁰ Mazdā¹¹ mēnghi¹²

Ahurā¹³, hyat¹⁴ thwā¹⁵ anghēush¹⁶
 zāthōi¹⁷ daresēm¹⁸ paourvim¹⁹;
 hyat²⁰ dāo²¹ shyaothanā²² mizhdavān²³
 yāchā²⁴ ukhdhā²⁵, akēm²⁶ akāi²⁷
 vanguhim²⁸ ashim²⁹ vanghaovē³⁰;
 thwā³¹ hunarā³² dāmōish³³ urvaēsē³⁴ apēmē³⁵.

- 5 When¹¹ I saw¹⁸ Thee¹¹, in the creation¹⁷ of the world¹³ O Ahura Mazda^{11 11} *Most Supreme¹⁹ *I recognised¹⁷ Thee¹⁹ indeed⁹ bountiful⁸, Thou *will grant²¹ (men) the reward²² *according to (their) deeds²³ as well as²⁴ words²⁵ in accordance with Thy¹¹ *sense of justice¹⁷ upto the ultimate²⁷ end¹² of the creation¹⁷ in such way that²⁰ evil²⁶ unto evil (man)²⁷ and good²⁸ blessings²⁹ *unto good (man)³⁰.

✧ or 'first of all' 'Immemorial'; Sanskrit 'purva' -

✧ 'mēnghi' - 1st aorist first person singular āmanepada; root man.

✧ 'thwā hunarā' - instrumental singular; 'hu' = Sanskrit 'su' = good; root 'nu' = to point out the path. The meaning of 'hunarā' is also 'goodness, virtue, good path'.

✧ i.e., according as they perform good or bad deeds and utter words good or bad.

✧ 'mizh dāvan' - accusative plural of 'mizh davan'; or alternatively - Thou wilt decide as obtainers of reward Sanskrit root 'ni-dhā-', 'vi-dhā'.

✧ 'dāo' - here aorist is used in the sense of the future tense; see my Avestā Grammar page 311⁴.

✧ 'vanghaovē' - in 'vanghaovē' the *o* is extra. There occurs also 'vanghavē' see Yasna Hā 12.1

6 Yahmī³⁶ spentā³⁷ thwā³⁸ mainyū³⁹

urvaēsē⁴⁰ jasō⁴¹ Mazdā⁴² khshathrā⁴³
 ahmī⁴⁴ Vohū⁴⁵ Mananghā⁴⁶, yehyā⁴⁷
 shyaothanāish⁴⁸ gaēthāo⁴⁹ Ashā⁵⁰
 frādentē⁵¹; aēibyō⁵² ratush⁵³ sēnghaiti⁵⁴
 Ārmaitish⁵⁵, thwahyā⁵⁶ khratēush⁵⁷
 yēm⁵⁸ naē⁵⁹ chish⁶⁰ dābayēiti⁶¹.

- 6 At which¹¹ end²⁰, Thou, O Ahura Mazda! **will come⁴¹ with Thy³⁸ Bountiful³⁷ Spirit (i.e., Spenta Mainyu), Khshathra Vairya⁴³ and Vohu Manah^{45,46}; through whose⁴⁷ deeds⁴⁴ people of the world⁴⁰ *become prosperous⁵¹ by means of righteousness⁵⁰ Ārmaiti⁵⁵ (i.e., Perfect Mindedness) will teach⁵⁴ those (people)⁵² *fixed laws⁵³ of Thy³⁶ wisdom⁵⁷.

Explanation:- (The excellence or praise of the wisdom of Ahura Mazda is stated below); (Thy wisdom) which³⁸ not⁵⁸ one⁵⁹ can thwart⁶⁰.

✧✧ 'Jasō': original meaning (*is the runner*- present participle nominative singular).

✧✧ This sentence occurs in Yasna Hā 19.17; 'Yehyā = Later Avestā yenghe = whose.

✧✧ Haug, Harlez and Mills. Its equivalent is 'ordinance'.

✧ 'dābayēiti' - root 'dab' = Sanskrit 'dabh', 'dambh'; 'dābaya' = Sanskrit 'dābhaya'.

7 Spentem⁶⁷ at⁶⁸ thwā⁶⁴ Mazdā⁶⁵ mēnghī⁶⁶
 Ahurā⁶⁷ hyat⁶⁸ mā⁶⁹ Vohū⁷⁰ pairi-jasat⁷¹
 Mananghā⁷² peresatchā⁷³ mā⁷⁴; chish⁷⁵
 ahi⁷⁶ kahyā⁷⁷ ahi⁷⁸; kathā⁷⁹ ayārē⁸⁰
 dakhshārā⁸¹ terasyāi⁸² dishā⁸³
 aibi⁸⁴ thwāhū⁸⁵ gaēthāhū⁸⁶ tanushichā⁸⁷.

7 I verily⁶⁵ considered⁶⁶ Thee⁶⁴, O Ahura Mazdā⁶⁷ beautiful⁶⁸ when (Thy Messenger Sraosha Yazata) came⁶⁹ near me⁷⁰ through Vohu Manangh⁷¹ and asked⁷² me⁷³: 'Who⁷⁴ art Thou⁷⁵ and whose⁷⁶ is 'thine⁷⁷ (allegiance)? How⁷⁸ shall I indicate⁷⁹ (the required) *light⁸⁰ and the signs pertaining to it⁸¹ in the hearts⁸² (of men) in Thy⁸³ lands⁸⁴ for questioning (about the Religion) (i.e., for learning knowledge of the Religion)?

Explanation: (Its significance is this that in what way can I exert influence in the hearts of men in order that they may have desire for learning the knowledge of the Religion and may apply their attention upon it?)

✧ Prof Haug: he i.e. Thy Messenger Sraosha (Mills), that Spirit (Harlez), Bahman came near me (Pahlavi and Darmesteter).

✧ Or 'whose (son)' art Thou?

✧ 'terasyāi' = Later Avestā fravaym, root 'peres' = Sanskrit 'Pracch' - to ask.

✧ 'tanushichā' = locative singular of 'tanush' (Justi), 'tanush' = Sanskrit 'tanu'.

✧ Original meaning 'day'. This meaning 'light' is suggested by the original meaning 'day'. If we take the word 'ayārē' like the word 'khāng' (Yasna 44.3) in the genitive singular, the meaning would then be 'signs of light'.

✧ 'dishā' - Future tense first person singular parasmaipada of root 'dis' = Sanskrit 'dīsh' - to show, to point out. Original form is 'dis+sha+mi'.

8 At⁸⁸ hōi⁸⁹ aoji⁹⁰ Zarathushtrō⁹¹ paourvim⁹²,
 haithyō⁹³ dvaēshāo⁹⁴ hyat⁹⁵ isōyā⁹⁶
 dregvāitē⁹⁷ at⁹⁸ ashāunē⁹⁹ rafenō¹⁰⁰ khyēm¹
 aojōnghvat²; hyat³ ā⁴ būshtish⁵ vasase⁶
 khshathrahyā⁷ dyā⁸, yavat⁹ ā¹⁰
 thwā¹¹ Mazdā¹² staomī¹³ ufyāchā¹⁴.

8 *Then⁸⁸ Zarathushtra⁹¹ first of all⁹² *said⁹³ to him⁹⁴ (i.e., Sraosha Yazata) (as under): *May I be⁹⁵ *a powerful⁹⁶ enemy⁹⁷ openly⁹⁸ for the wicked (man)⁹⁹ and a mighty¹⁰⁰ joy giver¹⁰¹ for the righteous (man)¹⁰²!

O Ahura Mazdā! as long as⁹ I praise¹¹ Thee¹⁰ weave hymns of praise¹² of Thy fame, (so long) *I may be absorbed in *the splendour of¹³ (Thy) Sovereignty¹⁴ and *in the desire (of it)¹⁵.

✧ In this place 'at' is to be understood as the abbreviated form of Av. 'āt'.

✧ 'aoji' - aorist first person singular ātmanepada of root 'vach' - to speak.

✧ 'isōyā' - adjective nominative singular of 'isōyān' root 'is' = to wish. Its English meaning may be taken as 'willing, voluntary'.

✧ In the original text, this word is an abstract noun, meaning 'joy' and that is proved from the neuter adjective 'aojōnghvat'.

✧ i.e., I wish that I may be, it would be better if I become (benedictive). Root 'ah' = Sanskrit 'as' - to be, 'khyēm' = Sanskrit 'syām'.

✧ i.e., in adorning Thy Sovereignty; root 'hūsh' = Sanskrit 'bhūsh' - to adorn, to decorate. Its somewhat Sanskrit equivalent is 'bhūshan'.

✧ 'vasase' : accusative singular of 'vas'; 'ā vasase' means to the wish, 'in this wish'.

✧ Mills 'dyā' - benedictive mood first person singular parasmaipada root 'dā' - (see my Avestā Grammar p. 244⁹) or alternatively potential mood first person singular ātmanepada; root 'dā'; as it frequently happens in the Gāthās, it became 'dyā' by adding the termination 'ya' and by dropping vowel ā of the root.

9 Spentem¹⁴ at¹⁵ thwā¹⁶ Mazdā¹⁷ mēnghi¹⁸Ahurā¹⁹, hyat²⁰ mā²¹ Vohū²² pairi - jāsat²³Mananghā²⁴ ahyā²⁵ ferasem²⁶ kahmāi²⁷vivīduyē²⁸ vashi²⁹; at³⁰ ā³¹ thwāhmāi³²āthrē³³ rātām³⁴ nemanghō³⁵ ashahyā³⁶mā³⁷ yavat³⁸ isāi³⁹ manyāi⁴⁰.

- 9 I verily¹⁴ considered¹⁸ Thee¹⁶, O Ahura Mazda!^{17/19} bountiful when²⁰ (Thy Messenger Stausha Yazata) came²¹ near me²¹ through Vohu Manangh^{22/24} and ²⁵asked²⁶ me with love and respect: ²⁷what (thing²⁷) ²⁸dost thou wish²⁹ ³⁰to see³¹. As long as^{32/33/34} I will have strength^{33/35}, (so long) (O Ahura Mazda!) ³⁶I will indeed consider precious³⁶ (or will look upon with reverence and affection)³⁶ the offering³⁴ of righteousness³⁴ and homage³⁴ unto Thy³⁶ Fire³³.

- ✧ In the book of Dr. Spiegel the translation of this fourth line has not been given in Pahlavi.
- ✧ Original meaning 'his²⁵ question²⁶ (was this)'. If the word 'ferasem' is taken as a verb, then it can also be 'I asked' (in lieu of perasem), which meaning Dr. Haug has adopted.
- * 'vivīduyē' - Dative infinitive; the meaning of root 'vid' is to know; moreover it can also mean 'to esteem, to respect', Sanskrit 'vid'.
- † 'To put question about what subject matter and for whom dost thou wish to know' (Sheth K. R. Cama), 'What dost thou wish to know' (Darmesteter).
- ‡ 'isāi' - present subjunctive first person singular ātmanepada of root 'is' to be able.
- ✧ 'manyāi' - present subjunctive (in the sense of the future tense) first person singular ātmanepada of root 'man' = Sanskrit 'man' to think, to consider.

10 At⁴¹ tū⁴² mōi⁴³ dāish⁴⁴ Ashem⁴⁵hyat⁴⁶ mā⁴⁷ zaozaomi⁴⁸,Ārmaiti⁴⁹ hachimnō⁵⁰ it⁵¹ ārem⁵²;peresāchā⁵³ nāo⁵⁴ yā⁵⁵ tōi⁵⁶ ēhmā⁵⁷parshtā⁵⁸, parshtem⁵⁹ zi⁶⁰ thwā⁶¹ yathanā⁶²tat⁶³ emavatām⁶⁴; hyat⁶⁵ thwā⁶⁶khshayās⁶⁷ aēshem⁶⁸ dyāt⁶⁹ ēmavantem⁷⁰.

- 10 "Do Thou⁴² grant⁴⁴ me⁴¹ righteousness⁴⁴, because⁴⁴ I verily yearn for⁴⁵ it for myself⁴¹ (so that) (I may) ⁴⁶properly⁴⁷ be acting⁴⁸ in accordance with Ārmaiti⁴⁹ (i.e., Perfect mentality). I ask⁵⁰ Thee⁵¹ my⁵² questions⁵¹ (i.e., those questions which we wish to ask as regards the Religion), because⁵⁰ (every question) asked⁵⁰ through Thee⁵¹ (is) courage - giving⁵⁰ to us⁵⁰. On account of Thee⁵¹ (i.e., with Thy authority) (O Ahura Mazda!) ⁵²any ruler whatever⁵² can⁵³ maintain⁵³ (his) supreme⁵³ desire⁵³ (i.e., his intended herculean task).

- ✧ i.e., insert in my heart the fountain of righteousness and desire for Truth.
- 'dāish' - potential second person singular parasmaipada, its another form is 'dāidhish'. Root 'dā' = Sanskrit 'dhā' = to put, to fix, to appoint.
- † 'ārem' - used as adverb - "properly, completely".
- # Which in the following chapter, i.e. in Yasna Hā 44¹⁰ are asked.
- ‡ 'khshayās' - present participle nominative singular masculine of 'khshī' - Sanskrit 'kshī' to rule.
- § 'dyāt' - potential mood third person singular parasmaipada; other forms of the same word are: - 'dāidhit', 'dāidit', 'dāidyat' (See Yasna Hā 28.2, Yasna Hā 44.10).

11 Spentem⁷¹ at⁷² thwā⁷³ Mazdā⁷⁴mēnghī⁷⁵ Ahurā⁷⁶, hyat⁷⁷ mā⁷⁸ Vohū⁷⁹pairi-jasat⁸⁰ Mananghā⁸¹, hyat⁸² khshmə⁸³ukhdhāish⁸⁴ didainghē⁸⁵ paourvim⁸⁶;sādrā⁸⁷ mōi⁸⁸ sās⁸⁹ mashyaēshū⁹⁰zarazdāitish⁹¹ tat⁹² verezyēidyāi⁹³hyat⁹⁴ mōi⁹⁵ mraotā⁹⁶ vahisstem⁹⁷.

- 11 I verily⁷¹ considered⁷² Thee⁷³, O Ahura Mazda⁷⁴⁻⁷⁶! bountiful⁷⁷ when⁷⁸ (Thy *Messenger Sraosha Yazata) came⁷⁹ near me⁸⁰ through Vohu Manah⁸¹ (and) when⁸² first of all⁸³ ** I became learned⁸⁴ by means of (the gift of) Thy Sacred *Verses⁸⁵. But that which Thou didst teach⁸⁶ me⁸⁷ (O Ahura Mazda) about promulgating⁸⁸ it amongst men⁸⁹ is 'difficult'⁹⁰, yet I will accomplish it⁹¹, because⁹² (that which) you told⁹³ me⁹⁴, (O Ahura Mazda!) (is) the best⁹⁵.

Explanation:- (A doubt has arisen in the mind of Holy Zarathushtra that people will not at once accept the Holy Verses of Ahura Mazda, yet by proclaiming his prophethood amongst them he dares to reveal them the path of Religion and Morality, because he knows that the mission he has undertaken is for the benefit of the people.)

✧ Thy Messenger (Mills); I met Vohu Manah (Darmesteter).

⌘ i.e. words or sacred verses sent by Ahura Mazda. As it sometimes occurs, this word in the original text is in plural.

•• 'didainghē' - perfect tense first person singular ātmanepada of root 'dangh' - = Sanskrit 'dama' to see, to be wise root 'dangh' is reduplicated into 'didaingh' and the termination ē is added.

χ 'sās' - Root - Aorist second person singular parasmaipada of saugh root = Sanskrit 'sāgh'.

✧ 'zarazdāitish' - original meaning 'to devote, to dedicate'. original form is zarangh-dāiti.

Spiegel, Harlez and Darmesteter. Original meaning of 'sādrā' is 'distress, misfortune, woe'.

⌘ Infinitive used in the sense of the future tense. (Professor Jolly and Mills). In the Gāthās the infinitive is sometimes used in the sense of the verb (See Yasna 28,2; Yasna 29,3; Yasna 31,5; Yasna 43, 11,12,14; Yasna 44,2,17; Yasna 46,15; Yasna 51,20).

12 Hyatchā⁹⁴ mōi⁹⁹ mraosh¹⁰⁰ ashem¹

jasō² frākhshnenē³, at⁴ tū⁵-mōi⁶ nōit⁷

asrushtā⁸ pairyaoghrhā⁹; uzereyāi¹⁰ parā¹¹

hyat¹² moi¹³ ā - jimat¹⁴ Seraoshō¹⁵

Ashī¹⁶ mājā -rayā¹⁷ hachīmno¹⁸, yā¹⁹ vē²⁰

ashish²¹ rānōibyō²² savōi²³ vidāyāt²⁴.

12 When²⁴ Thou said¹⁰⁰ to me⁹⁹ that (Thou art) 'fully'¹ preaching² the 'Truth', Thou 'dost not⁷ proclaim (or command)⁸ therefore⁹ that which is not worth hearing¹ for me⁶. Prior to¹¹ Sraosha¹⁵ (who is) following¹⁰ according to truth¹² may come¹³ (to tell Thy inspiration) to me¹³ with great 'magnificence'¹⁴. I 'am preparing myself¹⁶ (for Thy mission of prophethood) so that¹⁷ to the fighters¹⁸ for the sake of the Religion 'may come¹⁹ Thy²⁰ blessing²¹ as a 'reward²² of their labours.

§ or publicly, root 'fra - anch' = Sanskrit 'anāh' = to open. "By means of vigour - strength" (Darmesteter); 'in plenty' (Mills); 'particularly' (Spiegel). See Yasna Hā 29.11.

✱ 'pairyaoghrhā' - root 'pairi yukhsh' = to proclaim (Mills); to command (Jast and Harley). "Do not give me any blame for the impudence or disobedience" (Darmesteter).

✧ 'mājā-rayā' instrumental singular; 'māzay māzā' = Sanskrit 'mahā' = great; 'rayā' = Sanskrit 'rai, rayi' = wealth splendour.

✱ Original meaning "am rising up" "uz-ereyāi" infinitive is sometimes used as a verb (See Yasna 28.3; Yasna 29.3; Yasna 31.5; Yasna 43.11, 14) 'uz ere' = Sanskrit 'ud-ri'.

✧ Original meaning 'in the advantage, in the profit'; locative singular of *ama*.

✧ 'vidāyāt' - root 'vi-dā' = Sanskrit 'vi-dhā' = to obtain, to decree.

13 Spentem²⁵ at²⁶ thwā²⁷ Mazdā²⁸ mēngi²⁹

Ahurā,³⁰ hyat³¹ mā³² Vohū³³

pairi-jasat³⁴ Mananghā³⁵, arethā³⁶

vōizdyāi³⁷ kāmāhyā³⁸ tēm³⁹ mōi⁴⁰ dātā⁴¹,

daregahyā⁴² yāush⁴³, yēm⁴⁴ vāo⁴⁵ naē⁴⁶

chish⁴⁷ dāresht⁴⁸ itē⁴⁹; vairyāo⁵⁰

stōish⁵¹ yā⁵² thwāhmī⁵³ khshathrōi⁵⁴ vāchī⁵⁵.

13 When¹³ (Thy Messenger 'Sraosha Yazata) came¹² near me¹² through Vohu Manangh^{35,36}, I considered³⁷ Thee. ³⁸ O Ahura Mazda! ³⁹ indeed³⁹ bountiful⁴⁰ * * in order to fulfil⁴¹ * the aim⁴² of (my) desire⁴³ (O Ahura Mazda!) * grant Thou⁴⁴ unto me⁴⁵ that⁴⁶ (part) of long⁴⁷ * * life⁴⁸, which⁴⁹ no one⁵⁰ (upto now) 'did⁵¹ obtain⁵² in this 'way⁵³ from Thee⁵⁴.

The desirable⁵⁵ (thing) of the world⁵⁶ which⁵⁷ * is said⁵⁸ to have been in Thy⁵⁹ Kingdom⁶⁰ (i.e., Thou art capable of granting long life)

✧ 'I met Vohu Manangh' (Darmesteter).

✧ 'arethā' - accusative plural neuter Sanskrit 'artha'; root 'ere' Sanskrit 'ri' = to obtain.

✧✧ 'vōizdyāi' - infinitive root vid; original form vāed + dyāi.

✧✧ 'yāush' - genitive singular of 'yū'; root is the very same original word root 'yū'. If this word 'yū' is changed into viddid form 'yāu' and the nominative singular termination 'sh' is added, hence yāush. In the same way words such as "bāzūsh, erezūsh, hodānūsh", are noticed in Avesta.

✧ In the original text, this verb is in plural as it occurs sometimes in the Gāthās, see Yasna Hā 34, 14.

§ 'he' = Sanskrit 'iti' 'in this way'.

i.e. in order to fulfil the final aim of pointing out the path of the Religion and morality to the people by destroying evil from the world, the Prophet Zarathushtra asks long life from the Creator Ahura Mazda 'dāresht' - Root Aorist third person singular parasamipada of root 'deret'.

¶ 'vāchi' - Passive - Aorist third person singular of root 'vach' - to speak. Its another form 'avāchi' is noticed (see Yasna Hā 36.6). For its explanation see my Avestā Grammar page 254¹⁶. Translation of this last line does not seem to me very satisfactory; each word individually is clearly understood by me. Perhaps they may be words of commentary on 'long life'.

'vairyūo stōish' - "in that desired place" (Mills); "of good creation" (Haug); "in the desirable things of the Creation" (Spiegel); "of the entire world" (Harlez); of the chosen-dear world (Darmesteter).

14 Hyat⁵⁶ nā⁵⁷ frayāi⁵⁸ vaēdemnō⁵⁹ isvā⁶⁰

daidit⁶¹ maibyō⁶² Mazdā⁶³ tavā⁶⁴

rafenō⁶⁵ frākhshnenem⁶⁶, hyat⁶⁷ thwā⁶⁸

khshathrā⁶⁹ ashāt⁷⁰ hachā⁷¹ frākhshnā⁷²;

uzereidyāi⁷³ azēm⁷⁴ saredanāo⁷⁵

sēnghahyā⁷⁶, mat⁷⁷ tāish⁷⁸ vispāish⁷⁹ yōi⁸⁰

tōi⁸¹ māthraō⁸² marenti⁸³.

14 That wise⁵⁶ (and) ³powerful⁵⁸ man⁵⁷ can bestow upon⁶¹ me⁶², the friend⁶¹, bliss⁶⁵ (derived from) Thee⁶⁴ fully, O Ahura Mazdā⁶³ which⁶² Thou (hast) ⁴ordered⁷³ on account of⁷¹ Thy⁶¹ omnipotence⁶⁰ and righteousness⁷⁶ I ⁵may incite⁷¹ (in my task of promulgating the Religion sent by Thee) the ⁶chiefs⁷³ of doctrine⁷⁶ together with⁷⁷ all⁷⁹ (others) who⁷⁰ remember⁸³ Thy⁶¹ māthra - Holy spells⁸².

§ 'isvā' - nominative singular of isvan-adj; root 'is' = Sanskrit 'ish' = to have power. This reference seems to be for Sraosha Yazata.

⊛ Dr. Spiegel and Professor Justi.

⊛ Original meaning 'possessors' - keepers of chieftainship; 'sar' = Sanskrit 'shiras' = chieftainship; Sanskrit root 'dhā' = to keep.

'uz-eredyāi' - infinitive used in the sense of a verb (see Yasna 28.2; Yasna 29.3; Yasna 31.5; Yasna 43, 11-12).

15 Spentem⁸⁴ at⁸⁵ thwā⁸⁶ Mazdā⁸⁷ mēngi⁸⁸

Ahurā⁸⁹, hyat⁹⁰ mā⁹¹ Vohū⁹²

pairi-jusat⁹³ Mananghā⁹⁴, dakhshat⁹⁵

ūshyā⁹⁶ tūshnā⁹⁷ maitish⁹⁸ vahishtā⁹⁹;

nōit¹⁰⁰ nā¹ pourush² dregvatō³ khyāt⁴

chikshnushō⁵, at⁶ tōi⁷ vispēng⁸

angrēng⁹ ashāunō¹⁰ ādarē¹¹.

15 I verily⁸⁴ considered⁸⁵ Thee⁸⁶. O Ahura Mazdā⁸⁷! bountiful⁸⁸ When⁸⁹ (Thy Messenger Sraosha Yazata) came⁹⁰ near me⁹¹ through Vohu Managh⁹² (and) 'pointed out⁹³ intelligently⁹⁴ to me that a 'contented⁹⁵ thought⁹⁶ (is) the best thing⁹⁷. (It would be better if) *a perfect man⁹⁸ may not⁹⁹ become¹⁰⁰ *pleasing¹ a sinful man², because³ he⁴ (i.e. sinful man) *has been considering⁵ all⁶ righteous (persons)⁷ *wicked⁸.

¶ Original meaning 'showed', root 'dakhsh' - see Yasna Hā 33.13 (fradakhshyā)

5 'tūshnā' - nominative singular of 'tushnā', Sanskrit root 'tush' = to be content

✧ Its significance may be 'righteous and erudite', 'rich' (Harlez), 'Leader', 'foremost (i.e. chieftain)' (Mills).

✧ 'Chikshnushō' - desiderative present participle nominative singular masculine (see Yasna Hā 32.8); root 'kshnu' - reduplicated form is 'chikshnu' - present participle form 'chikshnushant'

✧ 'tormentors' to them; root 'ang' = Latin 'ang-ere' = to torment, to make narrow. Sinful persons did not like virtues and righteous persons, because virtuous persons hate their individual character

✧ 'ādarē' - Perfect tense third person plural parasmaipada of root 'ā-dā' = Sanskrit 'ā-dā' = to regard, to recognize; reduplicated form of the root and the vowel of the root being dropped and the termination '-are' is added. See my Avestā Grammar p. 214¹¹

16 At¹² Ahurā¹³ hvō¹⁴ mainyūm¹⁵

Zarathushtrō¹⁶ verentē¹⁷ Mazdā¹⁸;

yastē¹⁹ chishchā²⁰ spēnishtō²¹, astvat²²

ashem²³ khyāt²⁴ ushtānā²⁵ aojōnghvat²⁶;

khvēng - daresōi²⁷ khshathrōi²⁸ khyāt²⁹

Ārmaitish³⁰, ashim³¹ shyaothanāish³²

Vohū³³ daidit³⁴ Mananghā³⁵;

16 O Most Bountiful¹² Ahura Mazdā¹³! Zarathushtra¹⁴ himself¹⁵ 'looks upon (Thy) Spirit (or soul) with an eye of respect¹⁷ and any other person¹⁸ (who) will try his level best (to do so)¹⁹.

May Righteousness²⁰ be²¹ powerful²² and victorious²³ with 'full brilliance²⁴. In (Thy entire) Sovereignty²⁵, resplendent as the Sun²⁶ (i.e. in the entire world) (O Ahura Mazdā!) may Ārmaiti (i.e. humility) *may make her own abode²⁷ and through the Good Thought²⁸ *may she bestow²⁹ blessings³⁰ (upon men) according to their deeds³¹!

¶ In the sense of English word 'to venerate, to revere'.

¶ 'yastē' root 'yagh' = Sanskrit 'yas' - to endeavour, to try; 'yagh te = yaste'. From this same root the word 'yāskerestem' is derived.

5 Original meaning 'with life - breath', 'with life force'. That is the strength of righteousness may increase and succeed over falsehood or alternatively: 'in the corporeal world it may become possessed of righteousness in life'.

✧ 'khvēng-daresōi' - its Later Avestā form is 'hvare - daresa' - Sanskrit 'avar-drsh' 'of the appearance of the Sun', Sun-like (See Yasna Hā 9.4).

✧ 'khyāt' (=Sanskrit 'syāt') - benedictive mood third person singular; root 'ah' = Sanskrit 'as' - to be, to become, to exist.

✧ 'daidit' - in the verbs of the benedictive mood, sometimes termination 'it (it)' instead of 'yat' is added, such as 'vāinir' Yasna Hā 60.5. See my Avestā Grammar p. 244-245

Ushtā ahmāi yahmāi ushtā kahmāichūt;
vase-khshāyās Mazdāo dāyāt Ahurō
utayūiti tevishi; gat tōi vāsemī

ashem deredyāi; tat mōi dāo Ārmaītē
rāyō ashish Vanghēush gaēm Mananghō.¹
(This stanza should be recited twice)

Ashem Vohū 3. Ushtavaitim¹ hāitīm²
yazamaide³.

yenghe hātām āat yesne paitī vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tāschā tāoschā yazamaide.
we revere³ Ushtavad⁴ Hā -Chapter².

* For the translation of this stanza see stanza first of the Hā Chapters.

1 Tat¹ thwā² peresā³ eresh⁴ - mōi⁵ vaochā⁶
Ahurā⁷; nemanghō⁸ ā⁹ yathā¹⁰ nemē¹¹
khshnāvātō¹², Mazdā¹³ fryāi¹⁴ thwāvās¹⁵
sakhvyāt¹⁶ mavaitē¹⁷ at¹⁸ nē¹⁹ ashā²⁰
fryā²¹ dazdyāi²² hākurenā²³, yathā²⁴ -
nē²⁵ ā²⁶ Vohū²⁷ jimat²⁸ Mananghā²⁹.

1 °Do Thou tell⁵ me⁴ truly⁴ that¹ which I ask² Thee²
°O Ahura Mazdā⁷! °when¹⁰ (there is the necessity) of
prayer² of °one like Thee, then O Ahura Mazdā! it
would be better if a friend²¹ °like Thee¹⁵ may °teach¹⁶ a
friend¹⁴ °like me¹ about that prayer¹¹ °for giving¹⁷ help²³
(every time), so that²⁴ (with the charm of Thy Prayer)
(Thy Messenger Sraosha Yazata) may come²⁸ near²⁸ us²⁵ (to give
intuition of Thy help) through good²⁷ thought²⁹.

* This first line comes in the beginning of every stanza of this Hā.
moreover this same line is quoted in paragraph 10th of Vendidad Fragard
19th.

† In this entire Hā Chapter, Prophet Zartuštra asks questions to the
Creator Ahura Mazdā about the Religion and natural creation whose
allusion is found to occur in Yasna Hā 43.10.

The meaning of 'yathā' is to be taken in the sense of English 'since' and
Persian 'chunkch'.

‡ This pronoun is in plural as it occurs sometimes in the Gāthās.

§ 'khshnāvātō', 'thwāvās', 'mavaitē' by adding the termination 'vat'
to these pronominal adjectives 'khshnā', 'thwā', 'mā' there arose
'khshnāvāt', 'thwāvāt', 'mavāt' respectively, then to them various case
terminations are added. See my Avestā Grammar page 159-161.

¶ Harlez and Mills; "helpers" (Spiegel and Justi); "true works of
friendship" (Haug) 'ha, hā' = Sanskrit 'sa' - together uniform;
root 'kere' = to do. The developed form of 'kere' became 'kar'. Note
that in addition to the developed form 'kar' of root 'kere', there occurs
the forms "kir" and "kur" like Sanskrit.

• 'sakhvyāt' - benedictive third person singular parasmaipada of root
'sangh' = Sanskrit 'śhās' to teach.

2 Tat³⁰ thwā³¹ peresā³² eresh³³ - moi³⁴

vaochā³⁵ Ahurā³⁶; kathā³⁷ anghēush³⁸

vahishtahyā³⁹ paçurvīm⁴⁰, kâthē⁴¹ sūidyāi⁴²

yē⁴³ -i⁴⁴ paitishāt⁴⁵, hvō⁴⁶ zi⁴⁷ ashā⁴⁸

spentō⁴⁹ irikhtem⁵⁰ vispōibyō⁵¹ hārō⁵²

mainyō⁵³ ahūmbish⁵⁴ urvathō⁵⁵ Mazdā.⁵⁶

2 Do Thou tell³⁷ me³⁴ truly³¹ that³⁰ which I ask³² Thee³³, O Ahura Mazda!³⁶ How (or what³¹) (*is) the origin³⁵ of the best³³ life³³? In what way⁴¹ should he accrue benefit⁴³ who⁴¹ may acknowledge⁴⁵ both these (worlds)?⁴⁴ O heavenly³⁶ Ahura Mazda!³⁶ Thou Thyself⁴⁸ (art), indeed⁴⁷, bountiful⁴⁹ through righteousness⁴¹ and keeping far away⁴⁵ evil⁵⁰ from all of us⁴¹ and friend⁵¹ in both the worlds⁴².

⊛ i.e. what he who intends to lead the best life ought to do? Its reply: one ought to acquire righteousness. Truthfulness is the origin of the best life. Or alternatively - How (arise) the origin of Heaven? "In the world of goodness what is the foremost thing?" (Darmesteter).

⊙ 'I' - demonstrative pronoun nominative and accusative dual.

* or may have the desire of both these (worlds); 'paitishāt' = 'paiti+ishat'; root 'paiti+ish' = Sanskrit 'Prati+ish', to acknowledge, to wish.

¶ infinitive used as verb (See Yasna 28, 2; 29, 3; 31, 5, 43, 11, 12, 14, 44, 17, 46, 15, 51.1)

§ Haug. "destruction" (Mills); "going astray, doubt" (Dast); 'sin, wickedness' (Darmesteter).

3 Tat⁵⁷ thwā⁵⁸ peresā⁵⁹ eresh⁶⁰ moi⁶¹

vaochā⁶² Ahurā⁶³; kasnā⁶⁴ zāthā⁶⁵

patā⁶⁶ ashahyā⁶⁷ pouruyō⁶⁸; kasnā⁶⁹

khvēng⁷⁰ stāremchā⁷¹ dāi⁷² advānem⁷³;

kē⁷⁴ yā⁷⁵ māo⁷⁶ ukhshyeiti⁷⁷ nerefsaiti⁷⁸

⊙ thwat⁷⁹; tāchit⁸⁰ Mazdā⁸¹ vasemi⁸²

anyāchā⁸³ viduyē⁸⁴.

3 Do Thou tell⁶² me⁶¹ truly⁵⁸ that which⁵⁷ I ask⁵⁹ Thee⁶⁰, O Ahura Mazda!⁶³ who⁶⁴ (was) the Creator⁶² (and) father⁶⁰ of Righteousness⁶⁵ in the beginning⁶⁶? Who⁶⁹ determined⁷² the path⁷¹ of the Sun⁷⁰ and of the stars? Who (is there) other than Thee⁷⁶ through whom⁷⁵ the Moon⁷⁴ waxes⁷⁷ (and) wanes⁷⁸ (Reply: no one).

O Ahura Mazda! these⁸⁰ as well as other⁸¹ (things) do I wish⁸² to know⁸⁴.

⊛ 'zāthā' - nominative singular of 'zāthar'; root 'zan' - ; Sanskrit 'janitr'

⊙ 'patā' - other forms of the same word are: 'pita - , ptā, patacha'; Sanskrit 'pitā'

stāremchā (=stārāmchā) - genitive plural. Some time 'ā (ā) is changed to 'e' in the Gāthās; e.g., 'vrezān =vrezēnā'; 'hyān =khyen' etc. 'khvēng' - the later Avestā form of khvēng is 'hvare' (Sanskrit svar.) No termination is added to this word (except 'hū-, hūrō'). Here the word is used in the sense of the genitive singular.

¶ 'advānem' - accusative singular of advān, its later Avestā form is 'adhvan' =Sanskrit 'adhvan'.

§ 'thwat' - meaning of the ablative singular is also 'other than, except'; see my Avestā Grammar 'Syntax' p. 301.

⊙ This line is quoted in Māh Bōkhtār Neyāeshi and Māh Yasht as well.

4 Tat⁸⁵ thwā⁸⁶ peresā⁸⁷ eresh⁸⁸ mōi⁸⁹

vaochā⁹⁰ Ahurā⁹¹; kasnā⁹² deretā⁹³

zāmchā⁹⁴ adē⁹⁵ nabāoschā⁹⁶ avapastōish⁹⁷;

kē⁹⁸ apō⁹⁹ urvarāosheā¹⁰⁰; kē¹

vātāi³ dvānmaibyaschā⁴ yaoget⁴ āsū⁵;

kasnā⁵ Vanghēush⁷ Mazdā⁸

dāmish⁸ Mananghō¹⁰.

- 4 Do Thou tell⁸⁵ me⁸⁶ truly⁸⁷ that⁸⁸ which I ask⁸⁹ Thee⁹⁰, O Ahura Mazda⁹¹! Who⁹² (is) the supporter⁹³ of the earth⁹⁴ and ⁹⁵the sky⁹⁶ ⁹⁷from falling⁹⁸ ⁹⁹down¹⁰⁰ who¹ (created) waters² and plants³! who⁴ 'bestowed' swiftness⁵ to the wind⁶ and ⁷clouds? who⁸, O Ahura Mazda⁹! (is) 'the Creator' of the good¹⁰ mind¹⁰!

✧ 'nabāoschā' - accusative plural; Sanskrit 'nabhas' = sky, the meaning of Sanskrit 'nabhas' in dual is 'the sky and the earth'.

◆ 'adē' - the Later Avestā form of adē is 'adha' = Sanskrit 'adhas', =below, down.

✧✧ 'avapastī' = 'avapat +ti', root 'ava - pat' = Sanskrit 'ava - pat' = Persian 'aftadan' = to fall down, to fall; its Latin equivalent is 'Pet-ere'.

✧ 'dvānmaibyaschā' - dative plural of 'dvānmān' -; its another form is 'dunman' = Sanskrit 'dhūm' 'dhūm-yoni'

✧ 'yaoget' - imperfect tense third person singular parasmaipada of root 'yuj' = Sanskrit 'yuj' = to bestow, to give. The meaning of this same root 'yuj' is 'to join', 'to yoke'.

* The meaning of 'dāmi' is also 'the creation' and 'wisdom' - "Who is the producer of good thoughts" (in our mind). (Mills.)

5 Tat¹¹ thwā¹² peresā¹³ eresh¹⁴ mōi¹⁵ vaochā¹⁶

Ahurā¹⁷; kē¹⁸ hvāpāo¹⁹ raochāoschā²⁰

dāt²¹ temāoschā²²; kē²³ hvāpāo²⁴

khvāfnemchā²⁵ dāt²⁶ zaēmāchā²⁷;

kē²⁸ yā²⁹ ushāo³⁰ arēm-pithwā³¹

khshapāchā³²; yāo³³ manōthrish³⁴

chazhdōnghvantem³⁵ arethahyā³⁶.

- 5 Do Thou tell¹¹ me¹² truly¹³ that¹⁴ which I ask¹⁵ Thee¹⁶, O Ahura Mazda¹⁷! what¹⁸ 'architect' fashioned¹⁹ light²⁰ and darkness?²¹ What²² architect²³ fashioned²⁴ sleep²⁵ and 'wakefulness', Who²⁶ created²⁷ morning, 'noon' and 'night'?²⁸

Explanation: (As regards the three parts of the day the comment is given below).

Which²⁹ (i.e., three parts of the day) (are) 'the reminders'³⁰ (as it were) 'to the religious priest'³¹ about (his) 'duty (or mission)'³².

¶ 'hvāpāo' - nominative singular of 'hvāpati' - Sanskrit 'apas' Latin 'opus' = work. Original form 'ho+ā+ apangh'; Sanskrit 'su+apas' = good or great artificer, the architect.

§ 'zaēmāchā' - accusative singular of 'zaeman' - its meaning is 'dexterity', 'zeal', 'joy', root 'zi' = Sanskrit 'hi' = to incite, to please.

✧ These three words are in the accusative plural; 'ushangh' = Sanskrit 'ushas' = dawn. Later Avestā form of 'arēm-pithwā' is 'rapithwā'; 'khshap' = Sanskrit 'khshap' = night.

¶ Haug, 'Interpreter of the Religion' (Hader); 'clever, wise, dexterous' (Justi and Mills); root 'chash' = Sanskrit 'chaksh' = to see, to examine; original form - chash+dangh+vant.

✧ 'aretha' = Sanskrit 'artha' = work, (in the sense of affair, concern.)

✧ 'manōthrish' - nominative - accusative plural of 'manōthri'. This word is applied to the three divisions of the day. This word is nominative accusative plural feminine of 'manōtar' (monster). Sanskrit 'man' = to declare, "who declares the decider of justice, i.e. by whom the decider of justice (ie., Saoshyant) will be created?" (Darmesteter)

6 Tat³⁷ thwā³⁸ peresā³⁹ eresh⁴⁰ mōi⁴¹
 vaochā⁴² Ahurā⁴³; yā⁴⁴ fravakhshyā⁴⁵
 yezi⁴⁶ tā⁴⁷ athā⁴⁸ haithyā⁴⁹, ashem⁵⁰
 shyaothanaish⁵¹ debāzaiti⁵² Ārmaitish⁵³,
 taibyō⁵⁴ khshathrem⁵⁵ Vohū⁵⁶ chinās⁵⁷
 Mananghā⁵⁸, kaēibyō⁵⁹ azīm⁶⁰ rānyō-
 skeretim⁶¹ gām⁶² tashō⁶³.

6 Do Thou tell⁴⁰ me⁴¹ truly⁴⁰ that which⁴¹ I ask³⁸
 Thee³⁹, O Ahura Mazda⁴³! whether⁴⁶ that⁴⁷ which⁴⁸ "I say"
 (below) (is) true⁴⁹?

Does Ārmaiti⁵³ (i.e. Perfect Mindedness) 'increase'⁵²
 righteousness⁵¹ through (her) deeds⁵¹?

Explanation: (Its significance is, does that person
 who by performing good deeds and thinking humble
 and good thought cause righteousness to increase?)

(What is it that) *Thou hast established⁵⁷ Thy⁴³
 kingdom⁴⁵ of good⁴⁶ thought⁴⁹ (or through the Good
 Mind)? For whom⁵⁹ didst Thou fashion⁴² (this) *joy -
 bringing *revolving⁶² world⁶³?

Original meaning 'I will say'. Root 'vach' -; original form 'vach+shya'
 'vakshya'.

† The meaning of 'yezi' is to be taken in the sense of 'whether' here.

§ Spiegel, Justi, Harlez, and Mills, "makes double" (Dr. Haug),
 'debāz' = Avesta 'ni-bāz' = Sanskrit 'bambh' = to increase. From this
 same root are noticed 'bāzangh' - length and bāzhu - depth.

❖ 'chinās' - imperfect tense second person singular parasmaipada of root
 'chi' = Sanskrit 'chi' = to arrange, to search, to collect, to establish, to set,
 to lay.

❖ Mills, "Cow furnishing offerings" (Harlez), "rich in gifts"
 (Darmesteter). See Avesta Dictionary p. 446.

❖ 'azīm' - root 'az' - = Sanskrit 'amhi' = to move, to revolve, ordinary
 meaning of the word 'gām azīm' is also 'revolving moving cow'. See
 Vendidad 4.27. 'Gao' = Sanskrit 'gā' = cow, ox; world.

7 Tat⁶⁴ thwā⁶⁵ peresā⁶⁶ eresh⁶⁷ mōi⁶⁸ vaochā⁶⁹
 Ahurā⁷⁰; kē⁷¹ berekhdhām⁷² tāsht⁷³
 khshathrā⁷⁴ mat⁷⁵ Ārmaitim⁷⁶; kē⁷⁷
 uzemem⁷⁸ chōret⁷⁹ vyānaya⁸⁰ puthrem⁸¹
 pithrē⁸²; azem⁸³ tāish⁸⁴ thwā⁸⁵ frakhshnē⁸⁶
 avāmi⁸⁷ Mazdā⁸⁸ Spentā⁸⁹ Mainyū⁹⁰
 vispanām⁹¹ dātārem⁹².

7 Do Thou tell⁶⁷ me⁶⁸ truly⁶⁷ that which⁶⁸ I ask⁶⁵
 Thee⁶⁶, O Ahura⁷⁰ Mazdā! who⁷¹ fashioned⁷² the
 'agreeable⁷³ Ārmaiti⁷⁶ together with⁷⁹ (her) 'exalted
 status⁷⁴? who⁷⁵ *made⁷⁶ son⁸¹ *beloved⁷⁸ to the
 father⁸² through (his) 'far sightedness⁸⁰ (or wisdom)?
 (matters)⁸⁴ I *wish⁸⁷ to *know⁸⁶ from Thee⁸⁵ O Bountiful⁸⁹,
 Invisible⁹⁰ Ahura Mazdā,⁸⁸ *the Creator⁹² of the
 entire (world)⁹¹?

Spiegel, Darmesteter and Justi: "bleoved" (Mills): 'of exalted
 position' (Harlez).

† Original meaning 'authority', sovereignty, rule.

§ "with the nature too" (Harlez). For the explanation of this word: see
 Yasna 29.6.

❖ Harlez: "respectful, revering" (Mills), "Who created love of the father
 to the son?" (Spiegel and Justi).

†† 'chōret' - Aorist (Gothic form of the Later Avesta 'karat'). Professor
 Justi regarding this word as an abbreviated form of Sanskrit 'achakrat',
 takes it as reduplicated Aorist.

❖❖ 'in order to ask Thee about all these matter' (K.R. Cama and Harlez).

❖❖ European scholars also have translated it thus although in the original
 text this word is in the accusative case.

❖ root 'av' = Sanskrit 'av' - to wish "I come near Thee" (Spiegel, Haug and
 Cama) "I pray Thee with such numerous (frakhshnē) (questions)"
 (Mills) I wish to help Thee withstead fastness, i.e., I wish to bring people
 in Thy service (Darmesteter).

8 Tat²³ thwā²⁴ peresā²⁵ eresh²⁶ mōi²⁷ vaochā²⁸

Ahurā;²⁹ mendaidyāi³⁰ yā³¹-lōi³² Mazdā³

ādishtish⁴ yāchā⁵ Vohū⁶ ukhdhā⁷ frashi⁸

Mananghā⁹, yāchā¹⁰ ashā¹¹ anghēush¹²

arēm¹³ vaēdyāi¹⁴; kā¹⁵-mē¹⁶ urvā¹⁷ Vohū¹⁸

urvāshat¹⁹ āgemat²⁰ tā²¹.

8 Do Thou tell²³ me²⁴ truly²⁵ that which²⁶ I ask²⁷ Thee²⁸, O Ahura Mazda²⁹ about those³⁰ five³¹ commandments³² of Thine (i.e. Thy five times) Prayer³ which⁴ is sought⁵ through good thought⁶ and which¹⁰ is essential³ for acquiring¹¹ happiness¹² of this world¹² through righteousness.

With what¹³ goodness (or meritorious deed)¹⁴ shall my¹⁵ soul¹⁷ be 'pleased'¹⁶ whereby¹⁸ (it) may gain its wish²⁰?

† or Thy command of (performing) five times; five times daily prayer enjoined by Thee with care (Haug), see Yasna Hā 11.9 ādishtish. Root 'ā dish' = Sanskrit 'ā dish' to enjoin, to order

* 'frashi' - Passive Aorist third person singular of root 'peres' to ask. See my Avestā Gāthas p 354

‡ 'vaēdyāi' infinitive root 'vi' = Sanskrit 'vi' = to obtain

§ 'urvāshat' - see 'urvākhsh anguha' (Yasna Hā 62.10)

9 Tat¹¹ thwā²³ peresā²⁴ eresh²⁵-mōi²⁶ vaochā²⁷

Ahruā²⁸; kathā²⁹-mōi³⁰ yām³¹ yaosh³²

daēnām³³ yaozhdānē³⁴, yām³⁵ hudānāush³⁶

paitishē³⁷ sakhvyāt³⁸ khshathrahyā³⁹

ereshvā⁴⁰ khshathrā⁴¹ thwāvās⁴² asishtish⁴³

Mazdā⁴⁴ hademōi⁴⁵ ashā⁴⁶ vohuchā⁴⁷

shyās⁴⁸ Mananghā⁴⁹.

9 Do Thou tell²⁷ me²⁸ truly²⁵ that which²⁷ I ask²⁸ Thee²⁹, O Ahura Mazda²⁹! In what manner³⁰ shall I keep pure³¹ (this) Holy³² Religion³³ (and its) commandments³⁴, which³⁵ the wise³⁶ Lord³⁷ like Thee⁴² of the sovereignty (of the whole world) taught³⁸ me³⁹?

O Ahura Mazda on account of (Thy) just⁴⁰ sovereignty⁴¹ Thou dost dwell⁴² in one abode only⁴³ together with Asha⁴⁶ (i.e., righteousness) and Vohu-Manah (i.e., Good thought)^{47,48}.

✧ 'yaosh' = Vedic 'yōs' = pure, holy. This word occurs in the same form (vide Yasna 46.18).

† Its Sanskrit equivalent is 'shishtī' = order, command, rule. 'ahishtī' = ā + aishi. "Teachings" (Mills)

‡ 'hudānāush' - this can be genitive singular of 'hudāna'. But like 'ash - būzāush' (Yasht 14.12) and 'merethyāush' (Yasna 53.8) I have thought it proper to take it in nominative singular

‡ 'sakhvyāt' root 'sagh' = Sanskrit 'shās' = to teach

§ Original meaning 'shall I purify': i.e., I shall keep it far from pollution all around and from evil influence.

✧ 'hademōi' locative singular of hadema - i. hadema = ha + demāna; demāna = Later Avestā 'nmāna' = in the house or abode, or in the assembly; its Sanskrit equivalent is 'sadāś' = assembly, seat; Av. root 'had' = Sanskrit 'sad' = to sit (see Yasna 46.14).

✧ 'shyās' - present participle nominative singular of root 'shi' Sanskrit 'kshī' - to dwell. 'shi + ant = shyant'. Original meaning 'thou art) dwelling- abiding'. i.e., Righteousness and good thought are in the perfect condition in Thee. In other words, Thou dost dwell on both these most excellent virtues

10 Tat⁵⁰ thwā⁵¹ peresā⁵² eresh⁵³ mōi⁵⁴ vaochā⁵⁵

Ahurā⁵⁶; tām⁵⁷ daēnām⁵⁸ yā⁵⁹ hātām⁶⁰

vahishtā⁶¹, yā⁶² - mōi⁶³ gaēthāo⁶⁴ ashā⁶⁵

frādōit⁶⁶ hachēmnā⁶⁷, Ārmatōish⁶⁸

ukhdhāish⁶⁹ shyaothanā⁷⁰ eresh⁷¹ daidyat⁷².

makhvyāo⁷³ chistōish⁷⁴ thwā⁷⁵

ishtish⁷⁶ usēn⁷⁷ Mazdā⁷⁸.

10 Do Thou tell⁵⁰ me⁵¹ truly⁵² that which⁵³ I ask Thee⁵⁴.
O Ahura Mazdā⁵⁵! about this⁵⁶ *Religion⁵⁸ which⁵⁹ (is)
the best⁶⁰ amongst all the existing (religions)⁶⁰, (and) which⁶² can
prosper⁶¹ my⁶³ property⁶⁴ following⁶¹ the righteousness⁶¹, (and
which) on account of the sacred verses⁶⁰ of perfect thought⁶¹ can
make⁷² (our) deeds⁶¹ true⁷³ (or virtuous). O Ahura Mazdā! all the
desires⁶² of my⁷⁷ wisdom⁶⁴ may long for⁷⁷ Thee⁷⁷ only (or may
incline⁷⁷ towards Thee alone⁷⁷) (i.e. I so wish that I may have the
longing for Thee only).

* i.e., the Religion which having united with righteousness.

* i.e., by acting according to the law of perfect mindedness.

'daidyat' - potential third person singular parasmaipada of root
dā Sanskrit 'dhā'. The same word occurs in other forms
'daidit', 'daidhit'.

† 'makhvyāo' - possessive pronoun feminine genitive singular.

‡ 'usēn' (= Later Avesta usēn) - imperfect subjunctive used in
the sense of the benedictive mood of root 'vas' - (See my Avestā
Grammar page 307.)

11 Tat⁷⁹ thwā⁸⁰ peresā⁸¹ eresh⁸² mōi⁸³ vaochā⁸⁴

Ahurā⁸⁵; kathā⁸⁶ tēng-ā⁸⁷ vijēmyāt⁸⁸

Ārmatish⁸⁹, yaēibyō⁹⁰ Mazdā⁹¹ thwōi⁹²

vashyetē⁹³ daēnā⁹⁴; azem⁹⁵ tōi⁹⁶ āish⁹⁷

pouruyō⁹⁸ fravōividē⁹⁹; vispēng¹⁰⁰ anyēng¹

manyēush² spasyā³ dvaēshanghā⁴.

11 Do Thou tell⁸¹ me⁸² truly⁸³ that which⁸⁴ I ask⁸¹
Thee⁸⁰, O Ahura Mazdā⁸⁵! In what way⁸⁶ will Ārmatish⁸⁸ (i.e.,
Perfect mentality) *exert influence⁸⁸ over those⁸⁷
to whom⁹⁰, O Ahura Mazdā⁹¹! Thy⁹² Religion⁹¹ will
be will be *proclaimed⁹³? By them⁹⁷ (i.e. the listeners of the
doctrines of the Religion) I⁹⁸ have been *recognised⁹⁹ by Thee⁹⁶ as
the best.¹⁰⁰

Explanation:- (Prophet Zarathushtra says that those
who listen to the matters of Thy Religion expounded
by me regard me fully worthy of such mission. This
fact, O Ahura Mazdā! is clearly known to Thee)

(The remaining) *all¹⁰⁰ others¹ *I look upon¹ with
hatred⁴ of (my) inner self² (or of my spirit)³.

* 'vashyetē' - Passive future tense third person singular of root
'vach' = Sanskrit 'vach', to speak. Original form 'vach + shyā + te =
vashyete' 'ch' being dropped.

* 'vijēmyāt' = Later Avesta 'vijamyāt' root 'vi-jam' = to enter "when
will Ārmatish (i.e., Perfect Mentality) enter into those when I expound
Thy Religion?" (Darmesteter).

* fravōividē - Reduplicated perfect passive āmanepada first person sing.
of root 'vid' = Sanskrit 'vid' = to know.

* i.e., to those who do not pay attention to the matter of the Religion.

'spasyā' = Later Avesta 'spasyāmi', root 'spas' = Latin 'specere' to see.

12 Tat⁵ thwa⁶ peresā⁷ eresh⁸ mōi⁹ vaochā¹⁰

Ahurā;¹¹ Kē¹² ashavā¹³ yāish¹⁴ peresāi¹⁵
dregvāo¹⁶ vā¹⁷, katārēm ā¹⁸ angrō¹⁹ vā²⁰,
hvō²¹ vā²² angrō²³; ye²⁴ mā²⁵ dregvāo²⁶
thwā²⁷ savā²⁸ paīti-eretē²⁹, chyanghat³⁰

hvō³¹ nōit³² ayēm³³ angrō³⁴ manyetē³⁵.

12 Do Thou tell¹⁰ me⁹ truly⁸ that which⁵ I ask⁷ Thee⁶,
O Ahura Mazda!¹¹ Who¹² (is) righteous¹³ and who¹⁴
(is) wicked¹⁵ (amongst the persons) with whom¹⁶ I confer¹⁷? On
which side of the two¹⁸ is the Evil one¹⁹ (Angrō Mainyu²⁰)? (which
of the two) is the Evil one²¹ (Angrō Mainyu²²) himself²³? why²⁴ is
that²⁵ wicked person²⁶ himself²⁷ not²⁸ *²⁹ regarded³⁰ as
belonging to Angra Mainyu³¹ who³² (O Ahura Mazda!) ³³blames³⁴
me³⁵ (and) Thy good creations³⁶

¶ Original meaning 'opposes', 'goes against'. Its significance is this, the person who opposes me and puts Thee into disgrace instead of being grateful for getting through Thy good things of life and other benefits. Or alternatively: the wicked person who blames Thy good creations before me etc. "Why can I not recognise the inveterate hostility of that wicked person from his wretched behaviour who envies me for getting good things - gifts from Thee". (Darmesteter) 'aya+m' = ayēm; 'ayu' = Sanskrit aya = movement, character, behaviour; root 'i' = Sanskrit 'i' = to go (Darmesteter) 'It corresponds to Persian word 'raftār'

o o 'manyetē' - Passive verb present third person singular. This same verb occurs in Yasht 10, para 71 in the sense of the active

13 Tat³⁶ thwā³⁷ peresā³⁸ eresh³⁹ mōi⁴⁰ vaochā⁴¹

Ahurā⁴²; kathā⁴³ drujem⁴⁴ nīsh⁴⁵

ahmat⁴⁶ ā nīsh-nāshāmā⁴⁷, tēng-ā⁴⁸ avā⁴⁹

yōi⁵⁰ asrushtōish⁵¹ perenāonghō⁵², nōit⁵³

ashahyā⁵⁴ ādivyeinti⁵⁵ hachēmuā⁵⁶,

nōit⁵⁷ frasayā⁵⁸ Vanghēush⁵⁹

chākhnarē⁶⁰ Mananghō⁶¹.

13 Do Thou tell⁴¹ me⁴⁰ truly³⁹ that which³⁶ I ask³⁸
Thee³⁷, O Ahura Mazda!⁴² How⁴³ *shall we drive
away⁴⁴ *from us⁴⁵ untruth⁴⁶ (or deceit), (and) those⁴⁷
who⁴⁸ (are) *not paying attention totally to the
commandments of the Religion⁴⁹, who⁵⁰ are not
*willing⁵¹ (to be) the followers⁵² of righteousness⁵³
(and)⁵⁴ and who⁵⁵ *do not⁵⁶ become⁵⁷ glad who are
not happy⁵⁸ in the furtherance⁵⁹ of *morality⁶⁰⁻⁶¹

❖ Original meaning full of⁵² disobedience⁵³; 'perenāonghō' - nominative plural of 'perena' - adjective; 'perena' = Sanskrit 'pūrṇa' = full.

❖ 'ādivyeinti' - Sanskrit root 'div' - to be pleased, to be glad, class fourth. "Those who teach people to do goodness but they themselves do not carry out in that way"

Original meaning 'of good thought; of good mind'.

¶ 'frasayā' - locative singular of 'frasaya'; root 'fras' = Sanskrit 'pras' = to spread, to develop; or in question answer, in the controversy; root 'peres' = Sanskrit 'Prachh' = to ask, to question.

5 'chākhnarē' - Perfect tense third person plural parasmaipada of root 'kan' = Sanskrit 'kan' = to be pleased, to be glad Reduplicated 'chāken', chākhn; by adding the termination 'arē' it became 'chākhnarē'

❖ 'ahmat' First Personal pronoun ablative singular; also the same word becomes demonstrative pronoun ablative singular; Sanskrit 'asmāt'; 'from this (place)', 'from here'

❖ 'nīsh - nāshāmā' - future imperative first person plural parasmaipada of root 'nīsh - naa'; future form 'nīsh - nāsh + sh' = 'nīsh-nāsh'.

14 Tat⁶¹ thwā⁶¹ peresā⁶¹ eresh⁶⁵ moi⁶⁶

vaochā⁶⁷ Ahurā;⁶⁸ kathā⁶⁹ ashāi⁷⁰

drujem⁷¹ dyām⁷² zastayō⁷³, nī⁷⁴ hīm⁷⁵

merāzhdyāi⁷⁶ thwahyā⁷⁷ māthraish⁷⁸

sēnghabyā⁷⁹, ēmavaītim⁸⁰ sinām⁸¹

dāvōi⁸² dregvasū⁸³ ā-ish⁸⁴ dvaishēng⁸⁵

Mazdā⁸⁶ anāshē⁸⁷ āstāschā⁸⁸.

14 Do Thou tell⁶⁷ me⁶⁸ truly⁶⁹ that which⁷⁰ I ask⁷¹ Thee⁷², O Ahura Mazda⁷³! How⁷⁴ shall I deliver⁷⁵ untruth⁷⁶ (or deceit⁷⁷) into the hands⁷⁸ of righteousness⁷⁹?

Explanation:- (why? its reason is stated below.)
 *For destroying⁷¹⁻⁷³ it⁷⁴, O Ahura Mazda⁷⁵! *through the Holy Words⁷⁶ of Thy⁷⁷ Sacred Verses⁷⁸, **for causing⁷⁹ heavy⁸⁰ *destruction⁸¹ *amongst wicked persons. *for not allowing them to propagate intrigues⁸² and **frauds⁸³ amongst *them⁸⁴, how⁸⁵ shall I deliver⁸⁶ untruth⁸⁷ into the hands⁸⁸ of righteousness⁸⁹?

❖ From 'ashabe' letter 'h' is dropped and the letter 'a' prior to it is changed to 'ā' and hence it became 'ashāi' In the same way are the words *azūish dahākūi* (Vendidād I, 18).

❖ 'zastayō' locative dual of 'zasta' < in both the hands

* i.e., I hand over to the control of Truth - Righteousness that it can crush untruth-deceit. 'dyām' - potential mood first person singular parasmaipada of root 'dā' Sanskrit 'dā'. Its other form occurs as 'daldhyām'.

† i.e. through mystic charms

‡ 'ni-merāzdyāi' infinitive, root 'merench' - to destroy

❖ 'dregvasū' - locative plural of 'dregvati' ~ 'dregvat'

◆ root 'at' - Sanskrit 'śh' = to fall down

❖ to give shock or blow i.e. to smite (Harlez)

❖ 'ā-ish' - demonstrative pronoun accusative plural masculine, 'unto them'

⊞ 'āstāschā' - accusative plural, Sanskrit root 'ams' = to deceive

⊟ 'anāshē' - infinitive, 'an' = not, Sanskrit 'ash' - to spread, or 'a' = not, Sanskrit root 'nash' = Latin 'nunc-ire', nuncio = to teach, to inform to

15 Tat⁸⁹ thwā⁹⁰ peresā⁹¹ eresh⁹² moi⁹³ vaochā⁹⁴

Ahurā⁹⁵; yezi⁹⁶ ahyā⁹⁷ ashā⁹⁸ pōi⁹⁹

mat¹⁰⁰ kbshayehi¹, hyat² hēm³ spādā⁴

anaochianghā⁵ jamaētē⁶,

avāish⁷ urvātūish⁸ yā⁹-tū¹⁰ Mazdā¹¹

dīderezho¹²; kuthrā¹³ ayāo¹⁴ kahmāi¹⁵

vananām¹⁶ dadāo¹⁷.

15 Do Thou tell⁸⁹ me⁹⁰ truly⁹¹ that which⁹² I ask⁹³ Thee⁹⁴ O Ahura Mazda⁹⁵! Thou rulest⁹⁶ together with righteousness⁹⁷ in this (world)⁹⁸ as the protector⁹⁹ (of all), O Ahura Mazda¹⁰⁰! When¹ two armies² will meet together³ *with hatred⁴, then⁵ O Ahura Mazda⁶! to which (army)⁷ *of these two⁸ (and) in what way⁹ *will Thou grant¹⁰ *victory¹¹? *in accordance with the¹² *laws¹³ which¹⁴ Thou hast laid down¹⁵.

Explanation:- Presumably this verse seems to allude to the religious war. As regards expounding the Religion to the atheists and irreligious people and as to what result will ensure when he has to take the troubles and to suffer pain in order to enter into controversy with them, Thus Holy Prophet Zathushtra asks the Creator Ahura Mazda.

† or "with perfect defence through righteousness" (Reverend Mills).

* Harlez and Mills; "indestructible (army)" (Spiegel and Justi); "in silence" (Haug).

† 'hem - jamaētē' - present tense third person dual ātmanepada of root 'hem - gam'; Sanskrit 'sam-gam'. Original form 'jam+eite'.

‡ Spiegel, Harlez and Darmesteter, "teaching" (Haug), treaty (Mills). See Yasna 31.1

❖ 'dīderezho' - intensive imperfect second person singular parasmaipada of root 'derer' = Sanskrit 'dāh' = to strengthen, to establish

◆ 'in accordance with these' is applied to laws, i.e. in accordance with the laws.

❖ 'ayāo' - demonstrative pronoun genitive dual masculine

⊞ Professor Harlez and Reverend Mills.

◆ 'dadāo' - imperfect tense subjunctive second person singular of root 'dā' - to give. For the explanation of this see my Avestā Grammar p. 306.

16 Tat¹⁸ thwā¹⁹ peresā²⁰ eresh²¹ mōi²² vaochā²³

Ahurā²⁴; Kē²⁵ verethrem²⁶ - jā²⁷ thwā²⁸

pōi²⁹ sēnghā³⁰ yōi³¹ hentī³²; chithrā³³ mōi³⁴

dām³⁵ ahūmbish³⁶ ratūm³⁷ chizhdī³⁸;

at³⁹ hōi⁴⁰ Yohū⁴¹ Seraoshō⁴² jantū⁴³

Mananghā⁴⁴, Mazdā⁴⁵ ahmāi⁴⁶ yahmāi⁴⁷

vashi⁴⁸ kahmāichit⁴⁹.

16 Do Thou tell²² me²² truly²¹ that which¹⁸ I ask²⁰ Thee¹⁹, O Ahura Mazdā²⁴ Who²⁵ (is) 'the smiter'²³ of the foe²⁶ through (the efficacy of) Thy²⁷ (Avestan) sacred verses²⁸ which²⁹ (by reciting at the time of difficulty) are³⁰ the protectors³¹ (O Ahura Mazdā!) a wise³² *leader³¹ *for both the lives³³ do Thou reveal³⁴ unto me³⁵ openly³⁶ May Sraosha (Yazata) *go³⁷ with the good³⁸ thought³⁹ (or through Vohu Manah) unto any one⁴⁰ whom⁴¹ so-ever⁴² Thou *⁴³dest love⁴⁴, O Ahura Mazdā!⁴⁵

¶ This couplet is found quoted in Vendidad Fragerd 8^a, para 20^a

§ 'verethremi - jā' - Compound noun nominative singular of 'verethrem jan'; its common form is 'verethrajan' 'Verethra' = Sanskrit 'vrtra' = enemy Root 'jan' = Sanskrit 'han' = to smite

◆ i.e., in order to get benefit for myself in this and in other life

◆ i.e., the indicator of the path of goodness, the expounder of the teachings of Religion

◆◆ 'vashi' - present tense second person singular class 2nd paradigm of root 'vas' = Sanskrit 'vasi' = to love; vas+hi = 'vashī', Gothic form 'vasi'

◆ 'jantū' = jam+tu, root jam = Sanskrit gam = to go

17 Tat⁵⁰ thwā⁵¹ peresā⁵² eresh⁵³ mōi⁵⁴ vaochā⁵⁵

Ahurā⁵⁶; kathā⁵⁷ Mazdā⁵⁸ zare⁵⁹

charāni⁶⁰ hachā⁶¹ khshmat⁶², āsketi⁶³

khshmakām⁶⁴, hyatchā⁶⁵ mōi⁶⁶ khvyāi⁶⁷

vākhsh⁶⁸ aēshō⁶⁹, sarōi⁷⁰ būzhdyāi⁷¹

Haurvātā⁷² Ameretātā⁷³, avā⁷⁴ mātthra⁷⁵

yē⁷⁶ rāthemō⁷⁷ ashāt⁷⁸ hachā⁷⁹

17 Do Thou tell⁵³ me⁵⁴ truly⁵¹ that which⁵⁰ I ask⁵² Thee⁵¹, O Ahura Mazdā⁵⁶! How⁵⁷ shall I draw⁶⁰ (towards me) *attraction of love⁵⁹ from Thee⁵⁸? (and) how⁵⁷ shall I attain⁶⁰ to Thy⁶¹ *consummation⁶²? so that⁶³ my voice⁶⁴ *may have the desired effect⁶⁵, I may *obtain⁶⁶ in (my) chieftainship⁶⁷ Haurvatāt⁷² (i.e., happiness of this world) and Ameretātā⁷³ (i.e., immortality in the world beyond) *⁶⁸through this⁶⁹ Mātthra⁷⁵ which⁷⁰ (is) the best wealth⁷¹ on account of⁷² (its) righteousness⁷³.

Explanation:- Holy Zarathushtra says that O Ahura Mazdā! I may pass my life in accordance with the commandments written in Thy Language of the Mātthra, so that I may attain to the happiness of this world and the abode of Heaven - Paradise in the spiritual world after death

◆ 'zara' = Sanskrit 'hara' - "meeting, to get together" (Rev Mills).

◆ How shall I reach Thy attraction of love? or what mode of conduct shall I have to attract Thy love (for me), O Ahura Mazdā?

root 'char' = Sanskrit 'char' = to enjoy life

¶ Spiegel, Justi and Mills; to the abode (Haug), to the work, (Darmesteter)

§ 'charāni' - This verb is applied to both 'zare' and 'āsketi'.

◆ i.e., what I have said in the public may be fulfilled according to my wish.

◆ Dr. Haug; "indicator of the path" (Mills); "reward" (Darmesteter)

◆◆ termination of the instrumental case; 'through this Holy Spell- mātthra'

◆◆ 'būzhdyāi' - infinitive used in the sense of a verb as it happens 'sometimes' (See Yasna 28.2, Yasna 29.5, Yasna 31.5, Yasna 43, 11, 12, 14); root 'bū' = Sanskrit 'bhu' = to get, to obtain.

18 Tat⁸⁰ thwā⁸¹ peresā⁸² eresh⁸³ mōi⁸⁴
 vaochā⁸⁵ Ahurā⁸⁶; kathā⁸⁷ ashā⁸⁸ tat⁸⁹
 mizhdem⁹⁰ hanāni⁹¹, dasā⁹² aspāo⁹³ arshna-
 vaitish⁹⁴ ushtremchā⁹⁵, hyat⁹⁶ mōi⁹⁷
 Mazdā⁹⁸ apivaiti⁹⁹ Haurvātā¹⁰⁰ Ameretātā¹
 yathā² hi³ taēibyō⁴ dāonghā⁵.

18 Do Thou tell⁸⁵ me⁸⁴ truly⁸³ that which⁸⁰ I ask⁸²
 Thee⁸¹. O Ahura Mazda⁹⁸! How⁸⁷ shall I be worthy
 of that⁸⁹ prize⁸⁸ - ten⁹² *pregnant⁹¹ mares⁹³ and *a
 camel⁹⁵ - *through righteousness⁹⁴, about which⁹⁶. O
 Ahura Mazda⁹⁸! *is known⁹⁹ to me⁹⁷ through
 Haurvatā (Kherdād)¹⁰⁰ and Ameretāt (Amardād)¹; so
 that i.e., if I get that prize) I *may dedicate² *both³ the
 prizes to Thee² i.e., in Thy name or in Thy
 memory I may give as a present to the pious men.)

⚡ by acting according to Truth + Righteousness, by treading the path of
 Truth Righteousness.

⚡ 'arshnavaitish' - derived from 'arshan' (Sanskrit 'arshan',
 'arshan' - male).

⚡ 'ten pregnant mares and a camel' - this is stated as a description of the
 prize.

⚡ 'apivaiti' - Passive Aorist third person singular of root 'āpi-var' = to
 know, to inform. For its explanation, see my Avestā Grammar p. 254.
 "Which both Kherdād and Amardād has promised to grant me" (Spiegel).

⚡ i.e., mare and camel. 'hi' - third personal pronoun nominative and
 accusative dual feminine. (See Yasna 30.3; Yasna 31.10;
 Yasna 44.18.)

⚡ I have translated as if 'taēibyō' instead of 'taēibyō'.

⚡ 'dāonghā' - Future tense first person singular of root 'dā' = to give,
 future base 'dāongha' (=dā+ha). The termination 'mī' at the end is
 dropped.

19 Tat⁶ thwā⁷ peresā⁸ eresh⁹ mōi¹⁰ vaochā¹¹
 Ahurā¹²; Yastat¹³ mizhdem¹⁴ hanentē¹⁵
 nōit¹⁶ dāiti¹⁷, yē¹⁸-it¹⁹ ahmāi²⁰ erezhukhdhāi²¹
 nā²² dāitē²³, kā²⁴-tem²⁵ ahyā²⁶ mainish²⁷
 anghat²⁸ pouruyē²⁹; vidvāo³⁰ avām³¹ yā³²-im³³
 anghat³⁴ apēmā³⁵

19 Do Thou tell¹¹ me¹⁰ truly⁹ that which⁶ I ask⁸ Thee⁷.
 O Ahura Mazda¹²! *Any one who¹³ does not¹⁶ give¹⁷
 *that prize¹⁴ *to the deserving (man)¹⁵ and any one
 who¹¹ does *not²² grant²³ *that¹⁸ (prize) (even) unto
 the truthful man²¹ - what²⁴ will be²⁵ his *punishment²⁷ first²⁸
 (i.e., in this worldly life)? (Because) I am aware of³¹ *that³²
 (punishment) which³³ will take place³⁴ *certainly³⁵ at last³⁶ (i.e., in
 the world beyond).

⚡ 'yastat' = 'yas + tat = yā' (who, he who) and 'tat' = that.

⚡ The reference about ten mares and a camel is alluded to in the above
 strophe viz strophe 18⁹.

⚡ 'hanentē' - dative sing 'hanont', present participle, parasmaipada of
 root 'han' = Sanskrit 'han' = to be worthy, to deserve.

⚡ 'it' - demonstrative pronoun neuter nominative - accusative singular.

⚡ 'nā' = Sanskrit 'nā' = 'nah' (Persian) = 'ne' (Latin) = not, is not.

⚡ Pahlavi. Spiegel, Justi, Harlez, Mills and Darmesteter. See Yasna
 Hā 31.15.

⚡ 'yā-im' = Which indeed. 'im' Vedic participle, which lays a stress upon
 the preceding word (Prof Bentley).

⚡ 'avām' - If we take the word 'avām' from Sanskrit root 'av' - to injure,
 to fall. Instead of taking as pronoun, then it would be translated thus: "I
 am aware of the eventual injury of that man."

20 Chithenā³⁵ Mazdā³⁶ hukhshathrā³⁷ daevā³⁸

āongharē³⁹; at⁴⁰ it⁴¹ peresā⁴², yōi⁴³

pishyeinti⁴⁴ aēlbyō⁴⁵ kām⁴⁶, yāish⁴⁷ gām⁴⁸

karapā⁴⁹ usikhshchā⁵⁰ aēshēmāi⁵¹ dātā⁵²

yāchā⁵³ kavā⁵⁴ ānmēnē⁵⁵

urūdōyatā⁵⁶, nōit⁵⁷ him⁵⁸ mizēn⁵⁹

ashā⁶⁰ vāstrem⁶¹ frādainghē⁶².

20 O Ahura Mazdā³⁶: possessed of good dominion³⁷! I ask⁴¹ (Thee) about this⁴⁰ (viz.) of what sort³⁵ are the Daevas³⁸ "considered"³⁹: (because they) "fight"⁴⁴ against this⁴¹ (deserving and truthful man referred to in the above stanza): (And) on account of whom⁴² (i.e., on account of the power of the Daevas) (wicked persons called by the names) "the Karapans"⁴⁹ and "the Usikhsh"⁵⁰ "have delivered over"⁵² this Earth⁴⁶ unto evil⁵¹, and on account of whom⁵³ Kavi⁴⁷ has grown⁵⁴ "in the strength"⁵⁵. In order to increase⁵⁶ the field⁵⁷ through righteousness⁵⁸ (the Daevas) "do not"⁵⁹ keep this (earth)⁶⁰ fresh and ever green⁶².

❖ Original meaning 'like what, in what manner', 'chithanā=chithenā' 'yathunā'. Or alternatively - are the wicked persons³⁸ ever³⁹ considered³⁹ as good coverings³⁷, O Ahura Mazdā³⁶!

❖ 'āongharē' - Perfect tense third person plural parasmaipada of root 'ah' to be, to become.

❖ I ask Thee: 'What punishment (kām) is there for those who oppose (goodness-uprightness)?' (Darmesteter). This scholar translates the word 'kām' by "punishment" applying to 'malnīsh' occurring in the preceding stanza.

❖ 'Kavi' i.e., 'kiks' i.e., those who do not listen to the commandments and teachings of the Holy Zoroastrian Religion. Pahlavi writers have merely translated this word in Avestan character.

❖ i.e., destroy the prosperity of the world. See Yasna 29.1.

❖ 'ānmēnē' - dative singular of ānman, see Yasna 45.10.

❖❖ 'mizen' - root 'miz' = Sanskrit 'mīti' = Latin 'Ming-ere' = to sprinkle, to fertilize.

❖ Like Kiks and Karaps Usikhsh seems to be a certain tribe of the wicked. Pahlavi translators have simply transcribed this word.

Ushtā ahmāi yahmāi ushtā kahmāichit

vasē-khshayās Mazdāo dāyāt Ahurō

utayūiti tēvishi gat tōi vasesi

ashem deredyāi tat mōi dāo Ārmaitē

rāyō ashish Vanghēush gaēm Mananghō^{*}.

(Above stanza should be recited twice)

Ashem Vohū 3. Tat thwā -peresām¹

hāitīm² yazamaide. yenghe hātām āat

yesne paiti vanghō, Mazdāo Ahurō vaēthā

ashāt hachā, yāonghāmchā tāschā

tāoschā yazamaide.

We revere¹ the Hā² - chapter (called)¹ Tat -thwā Pēresā¹.

❖ For the translation and explanation of this strophe see page 95-96.

Hā 45th

1 At¹ fravakhshyā² nū³ gūshōdūm⁴ nū⁵

sraotā⁶, yaēchā⁷ asnāt⁸ yaēchā⁹ dūrāt¹⁰

ishathā¹¹, nū¹² im¹³ vispā¹⁴ chithrē¹⁵ zi¹⁶

mazdāonghōdūm¹⁷, nōit¹⁸ daibitīm¹⁹

dush - sastish²⁰ ahūm²¹ merāshyāt²²;

akā²³ varanā²⁴ dregvāo²⁵ hizvā²⁶ āveretō²⁷.

- 1 (Holy Prophet Zarathushtra tells his listeners in a sermon thus:) Now¹ 'give ye ear' and now² 'listen attentively' that which I 'speak' openly you who³ are (coming) from far and near⁴ 'desire' (to learn religious matters from me). Indeed⁵, 'bear in mind' 'properly' this time⁶ all⁷ 'these' (subject matters of mine) (so that) a false religious teacher⁸ may not⁹ 'destroy' (your) life¹⁰ 'a second time' in future.

Explanation: (In other words, Prophet Lord Zarathushtra tells those present in the assembly that if you, hearing in mind this my sermon, will lead your life in accordance with it, you will not destroy your life in this and the Spiritual World by the false teachings of an evil teacher, but on the contrary you will acquire happiness of both the worlds.)

The wicked man¹¹ through (his)¹² evil 'doctrine' (and) speech¹³ goes astray¹⁴.

- ⊙ 'ishathā' - present tense second person plural parasmaipada of root 'ish' = Sanskrit 'ish' = to long for, to desire.
⊙ Or I will now explain: 'fravakhshyā' - future tense first person singular

parasmaipada 'of root' 'fra-vach', to expound, to explain; 'fra-vach +shya+mi'; termination 'mi' at the end, is dropped.

'gūshōdūm' - Imperative second person plural ātmanepada of root 'gush', to hear; 'sraotā' - imperative second person plural parasmaipada.

¶ Owing to 'im', to speak by putting stress on 'nu'; for its explanation see note on the phrase 'yā-im' (Yasma 44.19).

\$ Original meaning 'clearly, manifestly'.

❖ "Now ponder ye clearly all (imperative ātmanepada second person plural)" Reverend Dr. Mills

◆ 'daibitīm' = Later Avesta 'bitīm' = Sanskrit 'dvitīyam' again, a second time, or 'to second (i.e., of the spiritual world) life'.

⊙⊙ 'merāshyāt' - future subjunctive third person singular of root 'merench'.

⊕ Sanskrit 'varna' = manner, quality; or Sanskrit 'varana' = choice.

2 At²⁶ fravakhshyā³⁹ anghēush³⁰ mainyū³¹

pouruyē³², yayāo³³ spanyāo³⁴ ūiti³⁵

mraval³⁶ yēm³⁷ angrēm³⁸, nōit³⁹ nā⁴⁰

manāo⁴¹, nōit⁴² sēnghā⁴³, nōit⁴⁴

khratavō⁴⁵, naēdā⁴⁶ varanā⁴⁷, nōit⁴⁸

ukhdhā⁴⁹ naēdā⁵⁰ shyaothanā⁵¹, nōit⁵²

daēnāo⁵³, nōit⁵⁴ urvānō⁵⁵ hachaintē⁵⁶.

- 2 (O members of the assembly!) first of all³² I will declare³³ (unto you) about the Twin Spirits³¹ of the world³⁰, of whom³⁴ the more bountiful (spirit) spoke to the "harmful (or destructive) (spirit)" thus³⁵: "neither³⁶ our³⁷ thoughts³⁸, nor⁴¹ our⁴² teachings⁴³ or senses⁴⁴ (or understandings⁴⁵), nor⁴⁶ our⁴⁷ manners⁴⁸ (or doctrines⁴⁹), nor⁵⁰ words⁵¹, or⁵² deeds⁵³, nor⁵⁴ our⁵⁵ "consciences"⁵⁶ nor⁵⁷ souls⁵⁸ conform (or accord) with each other⁵⁹."

† 'angrēm' - root ang = Latin Ang-ere - to enwrap, to straiten.

See 'khvā - daēnā' (Vendidad 5.62; Vendidad 10, 18-19).

‡ Spentā Mainyu spoke to Angrī Mainyu: "both of us are contradictory with each other in every respect; we do not concur in any single matter".

3 At⁵⁷ fravakhshyā⁵⁸ anghēush⁵⁹ ahyā⁶⁰

pourvim⁶¹, yā⁶² mōi⁶³ vīdvāo⁶⁴ Mazdāo⁶⁵

vaocat⁶⁶ Ahurō⁶⁷, yōi⁶⁸ im⁶⁹, vē⁷⁰ nōit⁷¹

ithā⁷² māthrem⁷³ vareshenti⁷⁴ yathā⁷⁵

im⁷⁶ mēnāichā⁷⁷ vaocha-chā⁷⁸ aēibyō⁷⁹

anghēush⁸⁰ avōi⁸¹ anghat⁸² apemem⁸³

- 3 I will expound⁵⁸ (to you) the foremost⁶¹ (knowledge) of this⁶⁰ "life"⁶² (or of this⁶¹ world⁶³), which⁶⁴ the Omniscient⁶⁵ Ahura⁶⁷ Mazdā⁶⁵ has said⁶⁶ to me⁶⁷ (taught me); (that is this); if (those) amongst⁷⁰ you who⁶⁸ will not⁷¹ put into practice⁷⁴ this Holy Word⁷³ as⁷⁵ I "think"⁷⁷ and (as now) expound⁷⁸ it⁷⁶, (then) their⁷⁹ life⁸⁰ "will end"⁸¹ in "destruction (or calamity)"⁸²

☆ Or in this life (or in this world) - genitive singular used in the sense of the locative singular (See my Avestā Grammar page 303).

† or I observe with reverence: root 'man' = Sanskrit 'man'; 'mēnāichā' - present subjunctive first person singular ātmanepada; there occur other forms of the same word viz. 'manyūi, mainyūi' (See Yasna 43.9)

Original meaning: "the end of life for them"

‡ 'avōi' - locative singular of 'avā' - from Sanskrit - or 'av' - to injure, to harm

4 At⁸⁴ fravakhshyā⁸⁵ anghēush⁸⁶ ahyā⁸⁷

vahishtem⁸⁸ ashāt⁸⁹ hachā⁹⁰ Mazdāo⁹¹

vaēdā⁹² yē⁹³ im⁹⁴ dāt⁹⁵ patarem⁹⁶

Vanghēush⁹⁷ verezyantō⁹⁸ Mananghō⁹⁹

at¹⁰⁰ hōi¹ dugedā² hushyaothanā³

Armaitish⁴ nōit⁵ divzhaidyāi⁶

vispā - hishas⁷ Aburō⁸.

4. I will expound⁸⁴ (to you) the best⁸⁵ (viz. about Him who is the diligent⁸⁶ (or active⁸⁷) 'Father⁸⁸ of Good⁸⁹ Thought⁹⁰' in this⁹¹ world⁹² on account of⁹³ righteousness⁹⁴ and whose⁹⁵ 'daughter⁹⁶ Armaiti⁹⁷ is 'well working⁹⁸. Ahura Mazda⁹⁹ is 'All-knowing¹⁰⁰ (and it is He) who¹ has given² (me) this³ (Religion and Holy Spell). Ahura Mazda⁴ (who is) the All-Seeing⁵ is never⁶ 'deceived by anyone⁷.

1. 'patarem' - there occurs other forms of the same word viz. 'ptarem, pitarem'.

2. Later Avestā form of 'dugedā' is 'dughdha' = Sanskrit 'dohitā' = daughter.

3. It is in the allegorical sense, by virtuous humility and obedience is represented the womanhood.

4. Original meaning 'has known' (Perfect Tense). The word 'vaēdā' is to be taken in the sense of 'vidvān' or 'vispā - vidvān'.

5. 'divzhaidyāi' - is in the infinitive; root 'divz=dab' = Sanskrit 'dambh' = to deceive.

5 At⁹ fravakhshyā¹⁰ hyat¹¹ mōi¹² mraot¹³

Spentōtemō¹⁴, vachē¹⁵ srūidyāi¹⁶ hyat¹⁷

maretaēibyō¹⁸ vahishtem¹⁹; yōi²⁰ mōi²¹

ahmāi²² Sēraoshem²³ dān²⁴ chayaschā²⁵;

upā-jimen²⁶ Haurvātā²⁷ Ameretātā²⁸;

Vanghēush²⁹ manyēush³⁰

shyaothanāish³¹ Mazdāo³² Aburō³³.

5. I will expound¹⁰ 'the Sacred Verse¹¹ (of the Religion) (to you), which¹² the Most Bountiful¹³ (i.e., Ahura Mazda) said¹⁴ to me¹⁵ (and) which¹⁶ (is) most beneficial¹⁷ for men¹⁸, to hear¹⁹ Those who²⁰ will give²¹ obedience²² and 'attention²³ to me²⁴ 'will acquire²⁵ health²⁶ and immortality²⁷.

Explanation:- (Those who will hear attentively the text of the Religion which I expound and will put into practice accordingly with obedience, will acquire health and happiness in this life and will secure the Abode of Heaven after death.)

(Moreover) through the deeds²¹ of good²² thought²³ (i.e., through virtuous deeds) (to such persons) (the Creator) 'Ahura Mazda²⁴ (°will appear or will be near).

'vachē' = Later Avestā form 'vachō' = accusative singular of 'vachas', Sanskrit 'vachas'.

¶ Rev. Dr. Mills 'chayaschā' - accusative singular of 'chayangh' root 'chi' - Sanskrit 'chi' - to arrange, to collect. Also the meaning of this word can be equivalent to English word 'composure' and Persian 'jamīyat - e - khūter'.

§ 'upā - jimen' root 'upa - jam' = Sanskrit 'upā-gam' = to accrue, to appear.

⊙ By the holy and heavenly souls the Creator Ahura Mazda is seen. For its comparison see Ardibehesht Yasht, paragraph 4th.

◆ The above verb (upā-jimen) is to be taken here in the singular (upā-jimat).

6 At³⁷ fravakhshyā³⁸ vispanām³⁹ mazishtem³⁶,

*stavas³⁷ ashā³⁸ yē³⁹ hudāo⁴⁰, yōi⁴¹

henti⁴²; *Spentā⁴³ Mainyū⁴⁴ sraotū⁴⁵

Mazdāo⁴⁶ Ahurō⁴⁶, yehyā⁴⁷ vahmē⁴⁸

Vohū⁴⁹ frashi⁵⁰ Mananghā⁵¹, ahyā⁵²

khratū⁵³ frō-mā⁵⁴ sāstū⁵⁵ vahishtā⁵⁶.

6 I will explain³⁶ about the Greatest³⁸ of all³⁹ (God) to you, (also) I ³sing hymns in His praise ⁴through righteousness³⁷. Who³⁸ (Himself) is very wise⁴⁰ (and) who⁴¹ (i.e., His Amshaspands) are⁴² (also) ⁵full of wisdom). Through (His) Bountiful⁴³ Spirit⁴⁴ Ahura Mazdā⁴⁵ will hear⁴⁶ (my prayer); Whose⁴⁷ ⁶worship⁴⁸ ⁷is performed⁴⁹ through good⁵⁰ thought⁵¹. Through His own⁵² bear⁵³ wisdom⁵⁴ He will teach⁵⁵ me⁵⁶.

* This whole line is quoted in Yasna 52,4 and Yasna 61,5

† i.e., for Ahura Mazdā who is the source of Righteousness; or alternatively - I sing the hymns of praise of Him through Righteousness, i.e. with my sincere heart and with pure thought.

‡ Original meaning is am praising; 'stavas' - present participle parasmaipada masculine nominative singular of root 'sta' = Sanskrit 'sta' = to praise

♦ 'hudāonghā' (of good wisdom, full of wisdom) occurs in the praise of the Bountiful Immortal - Ameshā Spentā, like Ahura Mazdā, (see Vinpearl 5,2: Yasna Hā 2,2)

♦ 'vahmē' - by taking as 'vahmā' feminine it can be nominative singular

♦♦ 'frashi' - Passive Aorist third person singular of root 'peres' = to ask. 'frashi' = 'is asked' (original meaning); see my Avesta Grammar, page 254

7 *yehyā⁵⁷ savā⁵⁸ ishāonti⁵⁹ rādanghō⁶⁰

yōi⁶¹, zī⁶² jvā⁶³ āongharechā⁶⁴

byantichā⁶⁵; ameretāiti⁶⁶ ashāunō⁶⁷

urvā⁶⁸ aēshō⁶⁹; utayūtā⁷⁰ yā⁷¹ nerqash⁷²

sādrā⁷³ dregvatō⁷⁴; tāchā⁷⁵ khshathrā⁷⁶

Mazdāo⁷⁷ dāmish⁷⁸ Ahurō⁷⁹.

7 *The charitable ones⁶⁰ who⁶¹ (are ¹living⁶¹), who⁶² have been⁶³ and who⁶⁴ ²will be hereafter⁶⁵ verily⁶⁶ ³desire⁶⁷ benefits⁶⁸ ⁴from Him⁶⁹ (i.e., from Ahura Mazdā) (i.e., aspire to get benefits). The soul⁷⁰ of the righteous (man)⁷¹ (is) ⁵aspiring⁷² for immortality⁷³ (i.e., for the happiness of Heaven); To sinful⁷⁴ persons⁷⁵ tribulations⁷⁶ are ⁶severe⁷⁷. And, the Creator⁷⁸ Ahura Mazdā⁷⁹ (⁷has established) these laws⁸⁰ through (his) Power⁸¹.

* This first line is quoted in Yasna Hā 7th paragraph 2,6th

† The word 'rādangh' also means "an offerer, one who dedicates." root 'rā' = Sanskrit 'rā' = to bestow, to dedicate.

‡ 'jvā' - this word 'jvā' seems to be an abbreviated form of Av. 'jvainti' here, taking into account the two verbs 'āongharechā', 'byantichā' following this word.

§ Original meaning 'they become, they exist' Owing to the Gāthie Avestā, the word 'byantichā' became a shortened form 'bavaintichā'.

§ In the original text it means 'through whom, whose (advantages)'.

♦ See Yasna Hā 7th paragraph 2,6th

♦ root 'ish' = Sanskrit 'ish' = to wish, to desire, or 'is going, i.e., goes' Vedic root 'ish' = to go

♦♦ original meaning is "in severity" - in the sense of Persian 'ba-sheddai'; 'utayūtā' - locative singular of 'utayūti', feminine

♦♦ Reverend Dr. Mills

8 Tēm⁸⁰ nē⁸¹ staotāish⁸² nemanghō⁸³ ā

vivareshō⁸⁴; nū⁸⁵-zit⁸⁶ chashmaini⁸⁷

vyādaresem⁸⁸, vanghēush⁸⁹ manyēush⁹⁰

shyaothanahyā⁹¹ ukhdhakhvyāchā⁹² vidush⁹³

ashā⁹⁴ yēm⁹⁵ Mazdām⁹⁶ Ahurem;⁹⁷ at⁹⁸ hōi⁹⁹

vahmēng¹⁰⁰ demānē¹ garō² nidāmā³

8 We wish⁸⁴ to praise Him⁸⁰ (Ahura Mazdā) with hymns⁸² of adoration⁸³, we *wish⁸⁴ to praise Him⁸⁰ (i.e., *because we are indeed⁸⁵ aware⁸⁵ of (the matters of Religion), *I now⁸¹ clearly *see⁸² within (my) eye⁸⁷ (that) Omniscient⁸⁶ Lord⁸⁷ (i.e., Ahura Mazdā) of good thought⁸⁸, word⁸⁹ and deed⁹⁰. We *will⁹¹ offer His⁹⁵ praise⁹⁶ (or songs) (not only in this world *but) in *the Garōthmān (Heaven too⁹⁷).

❖ "I wish to extol" (Dr. Haug; "I would faithfully serve" (Reverend Mills). The first line in each of the verses 8th, 9th, and 10th, begins with the words 'tēm nē' and ends with a desiderative form 'nē' - First Personal Pronoun nominative singular; Latin Nos (Darmesteter).

❖ "zit" = 'zi-it'.

* In the Gāthās in one subject matter, rather in the very same verse, the change from the singular form into plural is frequently noticed.

¶ Imperfect tense is used here in the sense of the Present tense. (See my Avestā Grammar page 305). Root 'vi-ā-deres' = Sanskrit 'vyā-drash' = to see clearly.

§ Reverend Dr. Mills.

❖ Also in the same meaning the word 'garō demānē' is found in Yasna 51.15 and the word 'garō-nāmānē' is found in Yasna 10, para 32.

◆ Or we will lay down; root 'ni-dā' = Sanskrit 'ni-dhā'.

9 Tēm⁴ nē⁵ Vohū⁶ mat⁷ Mananghā⁸

chikhshnushō⁹, yē¹⁰-nē¹¹ usēn¹²

chōret¹³ spēnchā¹⁴ aspēnchā¹⁵,

Mazdāo¹⁶ khshathrā¹⁷ varezi¹⁸ nāo¹⁹

dyāt²⁰ Ahurō²¹, pasush²² virēng²³

ahmākēng²⁴ fradathāi²⁵ ā²⁶, Vanghēush²⁷

ashā²⁸ haozāthwāi²⁹ ā³⁰ Mananghō³¹.

9 Together with¹ good thought² we³ wish⁴ *to propitiate⁵ Him⁶ (i.e., Ahura Mazdā), who¹⁰ wishing good for *us¹¹⁻¹² has created¹³ *weal¹⁴ and woe¹⁵. In order to make our¹⁶ men¹⁷ and cattle¹⁸ prosperous¹⁹, Ahura Mazdā¹⁶⁻²¹ through (His) sovereign - power¹⁷ *will bestow²⁰ upon us¹⁹ (the required) *strength²¹ on account of *good wisdom²² in (our) good²³ mind²⁴ (and) on account of righteousness²⁵.

❖ Or to adore; "to honour" (Mills) 'khshnu'; it is in the desiderative form. European scholars have also translated it in first person plural. In accordance with the Latin 'nos' the pronoun 'nē' here and in the preceding verse has occurred in the sense of the nominative plural. For its comparison see 'vē-nē' (Yasna 51.20).

❖ Harlez (nē usēn); "to us according to His own will" (Haug); "for us according to His own will" (Darmesteter).

❖ or good fortune and misfortune root 'spen' = Sanskrit 'shvi' = to swell, 'chōret' - Aorist; original form is 'karat' root 'kere' = Sanskrit 'kr' = Latin 'cre-are' = to create; See Yasna 44.7 and its notes.

§ 'haozāthwa' - 'hao' = 'hu' = Sanskrit 'su' = Greek 'Eu' = good; root 'zan, zhā' Sanskrit 'jñā' = to know.

❖ or power to work.

◆ i.e., we wish so that he may bestow. 'dyāt' (original form dāyāt) benedictive mood; there also occurs 'dāyāt'.

10 Tēm³² nē³³ yasnāish³⁴ Ārmatōish³⁵

mimaghzhō³⁶ yē³⁷ ūnmenī³⁸ Mazdāo³⁹

srāvi⁴⁰ Ahurō⁴¹; hyāt⁴² hōi⁴³ Ashā⁴⁴

Vohuchā⁴⁵ chōisht⁴⁶ Mananghā⁴⁷

khshathrōi⁴⁸ hōi⁴⁹ Haurvātā⁵⁰ Ameretātā⁵¹

ahmāi⁵² stōi⁵³ dān⁵⁴ tevishi⁵⁵ utayūiti⁵⁶.

- 10 Through the worship³² of humility³³ (or through humble³³ worship³²) we³³ wish³⁴ to offer prayers to Him,³⁵ who³⁷ in his inscrutable strength³⁶ is known³⁷ as 'Omniscient'³⁸ and the bestower of life, and who³⁷ through righteousness⁴⁴ and good⁴³ thought⁴⁷ has decreed⁴⁵ weal⁴⁶ and 'immortality'⁴¹ for him⁴¹ (i.e. for the virtuous 'person') in His 'Dominion'; (moreover) (Ahura Mazda) 'bestows'⁴⁰ upon him⁴¹ (i.e., upon the virtuous person) ever⁴⁹ strength⁴⁸ and might⁴⁹.

❖ Sanskrit root 'mach' = to offer prayers, this is a desiderative form, or if Sanskrit 'mag', 'magh' = (to go) is taken, then it would mean 'we wish to reach him'.

❖ Reverend Dr. Mills, if 'ūnmenī' is taken as the changed form of 'nāmāni', then it can mean 'in the name' i.e. 'by the name' (locative singular).

* Here the word Ahurō Mazdāo (Hormazd) is used in its literal meaning.

† 'srāvi' - Passive Aorist third person singular of root 'aru' = Sanskrit 'śru' = to hear, 'srāvi' means 'is heard or is known.' (See my Avestā Grammar p. 254).

‡ In the Gāthās sometimes in the 'ā'-base locative singular the final 'e, ae' is changed 'ōi' e.g. 'khshathrōi', 'shyaothandōi'.

❖ whose reference occurs in the verse seventh.

♦ i.e., happiness of this world and Heaven in the world beyond.

❖❖ Reverend Dr. Mills, 'is bestowed' (Professor Justi).

†† 'Dān' looks like an accusative infinitive here (Dr. Bartholomae). Some infinitive is used as a verb (See Yasna 28.2; 29.3, 31.5; 43.11, 12, 14; 44.17 and 46.15.)

11 yastā⁵⁷ daēvēng⁵⁸ aparō⁵⁹ masyāschā⁶⁰

tarē-māstā⁶¹ yōi⁶² im⁶³ tarē-manyantā⁶⁴,

anyēng⁶⁵ ahmāi⁶⁶ yē⁶⁷ hōi⁶⁸ arem manyātā⁶⁹

Saoshyantō⁷⁰ dēng⁷¹ patōish⁷² spentā⁷³

daēnā⁷⁴, uryathō⁷⁵ barātā⁷⁶ patā⁷⁷ vā⁷⁸

Mazdā Ahurā⁷⁹.

- 11 'Whoso'⁵⁷ hates⁵⁸ those daevas⁵⁸ and 'mean'⁵⁹ persons⁶⁰ who⁶² despise⁶¹ (or regard mean) (Ahura Mazdā), and who - so⁵⁷ sees⁶² Him with reverence⁶⁹ (i.e., Ahura Mazdā) (and) 'the wise'⁷¹ Saoshyants through the holy⁷³ (or bountiful)⁷³ Religion of the Lord⁷¹, 'Ahura Mazdā (who is) the friend⁷³ 'helper'⁷⁶ or⁷⁴ father of (that) man⁷⁴. From such a person (the daevas and mean persons) (are) quite different⁷⁷ (i.e., of quite against the doctrines).

❖ it would be better if the word would be 'apara'; Sanskrit 'apara' = base, mean; Sanskrit para = best, most excellent. Moreover, the meaning of 'apara' is 'later, posterior' as well.

† 'tarē-manyantā' = Contemptuous thought, 'tare=tarō' (Later Avestā) = Sanskrit 'tira' = crooked, bad; its antonym is 'acem, ūra-ar'. See the line following it. As regards 'im' see Yasna 44, 19 (Yā-im).

'yastā' = 'yō+tā'; 'tā', third personal pronoun accusative plural.

‡ 'dēng' - adjective accusative plural; root 'dendā' = to be wise.

§ 'barātā' - noun, nominative singular of 'brātā'; root 'bere' Sanskrit 'bhr' = to support, to save; common meaning 'brother' Avestā form 'brāta'.

❖ or alternatively, '(Thou art), O Ahura Mazdā! the friend, helper or father of that man'.

12 Ushṭā ahmāi yahmāi ushtā kahmāichit

vaṣē-khshayās Mazdāo dāyāt Ahurō

utayūiti tevīshi; gat tōi vāsemi ashem

deredyāi; tat mōi dāo Ārmaītē

rāyō ashish vanghēush gaēm mananghō*.

(This stanza should be recited twice)

Ashem Vohū 3. At - fravakhshyām¹ hāitīm²
yazamaide³

Yenghe hātām āat yesne paiti vanghō.

Mazdāo Ahurō vaēthā ashāt hachā,

yāonghāmchā tāschā tāoschā yazamaide

we revere¹ the chapter² (called) At-Fravakhshyā

* For the translation and explanation of this stanza, see page 95-96.

Hā 46th

1 *Kām¹ nemōi² zām³, kuthrā⁴ nemōi⁵ ayeoi⁶,

pairi⁷ khvaētēush⁸ airyamanaschā⁹

dadaiti¹⁰; nōit¹¹ mā¹² khshnāush¹³ yā¹⁴

verezēnā¹⁵ hēchā¹⁶, naēdā¹⁷ dakhvyēush¹⁸

yōi¹⁹ sāstārō²⁰ dregvantō.²¹ kathā²² thwā²³

Mazdā²⁴ khshnāoshāi²⁵ Ahurā²⁶.

1 (Prophet Zarathushtra speaks:) *Having been deserted⁷⁻¹⁰ by my *relatives¹ and followers² (now) to what³ land⁴ shall I *turn? Whither⁵ shall I go⁶? Neither¹¹ the workers¹² nor¹⁷ the sinful¹³ (or cruel) tyrants²⁰ of the country¹⁸ *nor any one else¹⁶ please¹⁵ me¹²; (having been in such a state) how²² *shall I propitiate²⁵ Thee²³, O Ahura Mazda?

Explanation:- Being deprived of the necessary assistance in his Prophetic Mission and by not getting due respect and honour from the near and dear relatives and being disheartened, Holy Zarathushtra makes an earnest appeal to the Creator Ahura Mazda that O Ahura Mazda! having accomplished the great task which Thou hast entrusted to me, in what way shall I please Thee?

* After the death of the sinful and wicked person, his soul through the dread and fear of receiving punishment, in the world beyond, for his wicked deeds, feels dejected and repentant; at that time in fear that soul near his head utters the Gāthic verse and that is the first line of this stanza. As regards this, for further detail, see my Yash-Bā-Māni. Hādōkhi Nāsk, Third Fragment.

* 'khvaētu' - if the meaning of 'khvaētu' is taken as 'one's own', then the sentence can be translated thus "of my own followers"

- # Dr. Haug, Meaning of 'palet' like 'palet varezāi' (Visparad 15.1) becomes negative
- ¶ 'nemōi' - present tense first person singular ātmanepada of root 'nam' -
- § 'ayeni' - imperative first person singular parasmaipada of root 'I' - Sanskrit 'I' = to go, class 2nd, "Where shall I go for prayer?" (Darmesteter).
- ❖ 'hēchā' - Third Personal pronoun masculine nominative singular; 'he, hō' (Later Avesta form) = Sanskrit 'sa' = he.
- ◆ 'khshnaoshāi' - Future tense first person singular ātmanepada of root 'khshnu-.'

2 Vaēdā²⁷ tat²⁸ yā²⁹ ahmi³⁰ Mazdā³¹

anaēshō³²; mā³³ kamnafshvā³⁴

hyatchā³⁵ kamnānā³⁶ ahmi³⁷, gerezōi³⁸

tōi³⁹ ā-it⁴⁰ avaēnā⁴¹ Ahurā⁴²,

rafedhrēm⁴³ chagvāo⁴⁴ hyat⁴⁵ fryō⁴⁶

fryāi⁴⁷ daidit⁴⁸; ākhsō⁴⁹ Vanghēush⁵⁰

ashā⁵¹ ishtim⁵² Mananghō⁵³.

- 2 *I knew²⁷ *this²⁸ (fact) so that²⁹, O Ahura Mazdā³¹! I am³⁰ *disappointed³², I³¹ have *small possessions³⁴, along with it also³⁵ I am³⁷ *with a small following³⁶; therefore, O Lord! I with humility appeal³⁸ to Thee³⁹ thus: *Do Thou have a look⁴¹ at this (condition of mine)⁴² and *I beg⁴⁴ (of Thee⁴³) consolation⁴⁵ just as a friend⁴⁶ can give⁴⁸ to another friend⁴⁷. **Do Thou teach⁴⁹ (me) through righteousness⁵¹ about the wealth⁵² of the good⁵³ mind⁵³.

- ❖ i.e. the fact is this that I do not get the required help in my mission and my colleagues leave me in the lurch.
- ¶ 'vaēdā' - Perfect tense first person singular parasmaipada, initial 'vī' is dropped. In Sanskrit too it is in the same way - 'veda': root - 'vid'
- # 'anaēshō' - its opposite is 'aēshō' (See Yasna Hā 9, 20).
- ¶ i.e., my wealth-income is very small 'kamnafshvā' - nominative singular of 'kamnafshvā'. Original meaning is "having few herds of cattle". In ancient times wealth of people was that of cattle, English word 'Pecuniary' is derived from Latin word 'Pecus', i.e. cattle
- § 'kamnānā' - nominative singular of 'kamnānar' having few men
- ❖ 'avaēnā' = 'āvaēnā' - imperative first person singular parasmaipada, class first

- ◆ Original meaning '(I am) the wisher, the seeker': root 'chag' = Persian 'chagidan' = to aspire, to wish. Like the word 'vidhvān' the reduplicated syllable of the root is dropped. "Do Thou console me" (Haug); "from Thee I expect happiness" (Darmesteter).

- ◆◆ Reverend Dr. Mills. See 'khsāt, chakhse', Yasna 65.9. Its significance is this that by keeping the mind firm and by turning it to good thought and by not allowing despair and despondency to succeed over the mind, do Thou teach me, O Ahura Mazda! about whatever advantages accrued therefrom.

3 Kadā⁵⁴ Mazdā⁵⁵ yōi⁵⁶ ukhshānō⁵⁷ asnām⁵⁸,

*anghêush⁵⁹ darethrāi⁶⁰ frō ashahyā⁶¹

frārentē⁶², verezdāish⁶³ sēnghāish⁶⁴

saoshyantām⁶⁵ khratavō⁶⁶; kaēibyō⁶⁷

ūthāi⁶⁸ Vohū⁶⁹ jimat⁷⁰ Managhā⁷¹

maibyō⁷² thwā⁷³ sāstrāi⁷⁴ verenē⁷⁵ Ahurā⁷⁶.

- 3 When⁵⁴, O Ahura Mazda⁵⁵! best wisdom⁵⁶ of the *Saoshyants⁵⁹ which⁵⁶ (is) *light-bringing⁵⁷ of the days⁵⁸ (Resurrection⁵⁸), with⁵⁶ effective⁶¹ spiritual utterance⁶² will come forth⁶² for the prosperity⁶⁰ of the world⁶⁰ of righteousness⁶¹?

Explanation :- (Its significance is, when will the Saoshyants who are intelligent and possessed of best wisdom in matters of the Religion, come forth along with effective spiritual utterance? Presumably, this reference alludes to the advent of the Saoshyant and his six co-operators at the time of Resurrection. See Fravardin Yasht, para 128th).

On account of (possessing) the good mind⁷³ unto whom⁸¹ will he come up⁷⁰ **for help⁶⁴ (i.e. unto whom will he give help)? I **choose⁵⁸ Thee⁷⁵, O Ahura Mazda⁵⁵! as my⁷² teacher⁷⁴.

- This second line is quoted in the first paragraph of Yasna Hā 64th.
- ◆ Original meaning 'for upholding'; root 'dere' = Sanskrit 'dhr' - to uphold.
- * Taking 'ushānō' according to Reverend Dr. Mills. 'ushan' = usha = dawn, shining. By taking the reading 'ukhshānō', the word would mean 'increasing'. See Yasna 50.10. Dr. Spiegel understands this reference about the advent of fifteen helpers along with the Saoshyant on the Day of the Resurrection. This fact is stated in the 29th - 30th chapters of the Pahlavi Text entitled Bundahishn.
- † Or with effective sacred verses; 'sēnghā' = Sanskrit shansā.

5 'frārentē' - present tense third person plural āmanepada of root 'frā-ere' = to come forth, to appear; class I. See my Avestā Grammar page 304

❖ The meanings of the word 'Saoshyant' in plural are: "well-workers of the people, light-bringers, persons well-versed in the precepts of the religion, interpreters of the excellence of Religion, Saviours, the Redeemers". They may be of any period whatever - (1) of the ancient period (See Yasna 9.2); (2) pertaining to that period (See Yasna 14.1; Yasna 20.3; Yasna 61, 5; Yasnas 70.4); (3) of the period hereafter (See Yasna 46.3). In singular this word 'Saoshyās' occurs generally for 'Sūshyās'; only in one place (Yasna 48.9), it is used for the Prophet Zarathushtra.

◊◊ Mills; "benefit" (Spiegel and Justi); "happiness" (Harlez); "prosperity" (Darmesteter).

✧ i.e. the chief among the Saoshyants, the principal Saoshyant (Reverend Dr. Mills)

✧✧ 'verētē' - present tense first person singular āmanapada of root 'vere' = Sanskrit 'vr' = Latin 'velle' = to choose, class 9th

4 Ai⁷⁷ tēng⁷⁸ dregvāo⁷⁹ yēng⁸⁰ ashahyā⁸¹

vazdrēng⁸² pāt⁸³, gāo⁸⁴ frōretōish⁸⁵

shōithrahyā⁸⁶ vā⁸⁷ dakhvyēush⁸⁸ vā⁸⁹,

duzhazōbāo⁹⁰ hās⁹¹ khvāish⁹²

shyaothanāish⁹³ ahēmūstō.⁹⁴ yastēm⁹⁵

khshathrāt⁹⁶ Mazdā⁹⁷ mōithat⁹⁸

jyātēush⁹⁹ vā,¹⁰⁰ hvō¹ tēng² frō³-gāo⁴

pathmēng⁵ huchistōish⁶ charāt.⁷

4 *The man of evil strength⁸⁰, a sinful⁷⁸ *person⁸¹, 'destroying the life⁹⁴ through his⁹¹ wicked deeds⁹³ *prevents⁸² *the supporters⁸³ of righteousness⁸⁵ and the cattle of the province⁸⁴ *as well as⁸⁷ of the land⁸⁶ from *movements⁸⁹. O Ahura Mazdā⁹⁷! whose⁸⁸ *overthrows⁸⁶ *such a (wicked person)⁸⁶ from (his) power⁸⁸ or¹⁰⁰ from life⁸⁹, that man¹⁰⁰ will⁷ open widely *the paths¹ to them² (i.e.) to the cattle³ and of good wisdom⁴.

✧ i.e., one who uses his own strength in a bad way; 'duzhazōbāo' = 'duzh + hazō + vāo' (Reverend Dr. Mills), "tyrannical" (Justi and Darmesteter), "of wicked tongue" (Harlez). See Avestā Dictionary page 265.

§ 'ahēmūstō' = 'ahēm + ustō' (Spiegel); root 'ush' = Sanskrit 'ush' - to burn; here 'tā' is a noun termination; "worthy of death" (Spiegel and Justi). See Avestā Dictionary page 73.

❖ 'hās' - present participle parasmaipada nominative singular masculine; original form 'ah+ant', to be taken in the sense of the English word 'Being, person'.

✧ Original meaning: "those⁹¹ who⁸⁰ are the strengtheners⁸² of righteousness⁸⁵". Root 'vaz' = Sanskrit 'vaj' = Latin 'veg-ere', 'vig-ere'; = to strengthen

✧ In the sense of English 'as well as', Sanskrit 'vā'

- † 'frōreti' = 'fra + artī', root 'ārē' = Sanskrit 'r' = to go
 # or 'holds back', Vedic root 'pā' (Reverend Mills).
 ¶ Reverend Mills, "drives away from his power or from his property" (Haug); "will prevent him from ruling or from exercising tyranny" (Darmesteter); deprives him of his strength or life. (Spiegel and Harlez), root 'mith' = Sanskrit 'mith, meth' = to oppress, to kill.
 § 'pathmēg' - 'store of food or provisions'; 'warehouse' ('Pahlavi, Spiegel', Justi, Mills and Darmesteter).
 * * 'charūt' = 'karūt', root 'kēre' = Sanskrit 'kr' = to prepare, to keep ready

5 Yē⁸ vā⁹ khshayāṣ¹⁰ adāṣ¹¹ dritā¹² ayantem¹³
 urvātōish¹⁴ vā¹⁵ huzēntush¹⁶ mithrōibhyō¹⁷
 vā¹⁸ rashnā¹⁹ jvāṣ²⁰ yē²¹ ashavā²²
 dregvantem²³ vichirō²⁴ hāṣ²⁵ tat²⁶ frō²⁷
 khvaētavē²⁸ mruyāt²⁹ uzūithyōi³⁰ im³¹
 Mazdā³² khrūnyāt³³ Ahurā³⁴.

- 5 (I do not understand the meaning of this verse. Darmesteter explains the significance of this stanza as under):-

Powerful persons should never help wicked men, i.e., should not show grace or mercy of any kind to them. The righteous and virtuous persons should be regarded as their own relatives. Any one who helps the wicked man should be considered as wicked and any one who helps a righteous virtuous man should be regarded as righteous.

- * The significance of the rendering of Darmesteter. Explanation of words:- 'adāṣ' - (= not giving not showing grace) - present participle parasmaipada nominative singular masculine of 'adant' - of root 'dā', = Sanskrit 'dā' = to give 'dritā' - instrumental singular of the noun 'dritā'; or locative singular of 'driti' pain, anguish. 'urvātōish' - noun genitive singular of urvāt - friendship, peace, contract, relation. 'huzēntush' - 'of good understanding', root 'zan' = Sanskrit 'jñā' = to know. 'rashnā' - instrumental singular of 'rashnā' - or locative singular of 'rashni'; rectitude, truth. 'vichirō' noun nominative singular masculine, 'discerning', discriminating; root 'vi-chi' = Persian 'gozidan' = to discern. 'khrūnyāt' = he may crush (Mills); "from wickedness or evil" (Darmesteter).

6 At³⁵ yastēm³⁶ nōit³⁷ nā³⁸ isemnō³⁹ āyāt⁴⁰,
 drūjō⁴¹ hvō⁴² dāmān⁴³ haithyā⁴⁴ gāt⁴⁵;
 hvō⁴⁶ zi⁴⁷ dregvāo⁴⁸ yē⁴⁹ dregvāitē⁵⁰
 vahishtë⁵¹, hvō⁵² ashavā⁵³ yahmāi⁵⁴
 ashavā⁵⁵ fryō⁵⁶; hyat⁵⁷ daēnāo⁵⁸
 paouruyāo⁵⁹ dāo⁶⁰ Ahurā⁶¹.

6 The man³⁵ who³⁶ in spite of being powerful³⁹ (referred to in stanza third) 'does not³⁷ go⁴⁰ ^ near him³⁸ (in order to punish a wicked person) is himself⁴² truly⁴⁴ 'considered⁴¹ as the creation⁴³ of the Druj⁴¹; because⁴⁷ he himself⁴⁶ (is) wicked⁴⁸ who⁴⁹ (is) hesi⁵¹ for the wicked (man)⁵⁰. (Quite contrary to this) he himself⁵² 'is righteous⁵³ to whom⁵⁴ the righteous⁵⁵ (man) is beloved⁵⁶. In this way⁵⁷ Thou, O Ahura Mazda! hast fixed⁵⁸ first of all⁵⁹ the laws of the Religion⁶⁰.

† 'yastēm' = 'yas+tem' = 'yō tem' = who to him.

'āyāt' - imperfect subjunctive third person singular parasmaipada of root 'ā-ī' class 2nd = 'Sanskrit ā-ī' = to go up to. Before the termination 'a' is added.

‡ or 'to be in the abode of the Druj'; Sanskrit 'dhāman' = abode. About the meaning of the accusative case see my Avestā Grammar, Syntax p. 299.

§ Original meaning 'may go' 'gāt' - imperfect subjunctive third person singular parasmaipada of root 'gā' = Sanskrit 'gā' = to go. It can be also assist. The idea here is that the person who in spite of having the power and means to destroy evil and wickedness fails to do so, is said to be on the side of the Druj.

○ The wicked person in the eyes of the righteous man is useless and undesirable and the wicked person being frightened and afraid remains far away from the righteous man and imputes false charges against him.

7 Kēm-nā⁶² Mazdā⁶³ mavaitē⁶⁴ pāyūm⁶⁵
 dadāt⁶⁷, hyat⁶⁸ mā⁶⁹ dregvāo⁷⁰
 didareshatā⁷¹ aēnanghē⁷², ānyēm⁷³
 thwahmāt⁷⁴ Āthraschā⁷⁵
 Mananghaschā⁷⁶; yayāo⁷⁷ shyaothanāish⁷⁸
 ashem⁷⁹ thraoshtā⁸⁰ Ahurā⁸¹;
 tām⁸² mōi⁸³ dāstvām⁸⁴ daēnayāi⁸⁵
 *frāvaochā⁸⁶.

7 When⁶² any wicked person⁶³ 'glares at⁶⁴ me⁶⁵ in order to take revenge⁶⁷ (or in order to torment)⁷², what⁶⁸ man⁶⁹ 'will grant⁷⁰ protection⁷¹ to me and to those belonging to me⁷³ (Who else will grant protection) of the fire⁷⁴ and of the mind⁷⁵ (i.e. of the happiness of the house and of the peace of mind), other than⁷⁶ Thee⁷⁷? 'Through the deeds⁷⁸ of which two⁷⁹, O Ahura Mazda!⁸⁰ righteousness⁸¹ 'is advanced.⁸² 'Do Thou declare⁸³ to me⁸⁴ (O Ahura Mazda!) that⁸⁵ 'knowledge⁸⁶ for the faith⁸⁷.

† This strophe is quoted in Vendidad 8.20, Vendidad 11, 3; Vendidad 20.13.

Sanskrit root 'drsh' = to see; but if the word is derived from Sanskrit 'dresh' = to dare, then it would mean 'dares to injure or to torment me' 'didareshatā' - desiderative imperfect tense third person singular āmanepada.

‡ 'dadāt' - If the variant reading 'dadāo' as given in the footnotes instead of 'dadāt' is accepted and if 'nā' is taken as an adverb, then the sentence can be translated as under: - 'O Ahura Mazda! whom hast Thou appointed Protector at that time (nā) for me and for those belonging to me?'

- § i.e. family happiness and through the deeds of the peace of mind.
- ✧ The root of the word 'thraoshtā' - is "thrush" = thru, thrū" = ski 'tre" = to thrive.
- ✧ i.e., this idea viz. except Thee there is no other Protector; root 'dans' = Sanskrit 'dams') 'dans' = to see. 'dans+iva' = 'dāstva'; see 'dāhishtha' = most wise, wisest. Moreover, the root of the same word can also be 'dā' = to know. Professor Darmesteter has taken the Pahlavi word 'dastōbar' and the Modern Persian and Gujarati dastur to have been derived from the Avesta word 'dāstvabar'; 'dāstva' = law, doctrine of the Religion; 'dāstva-bar' means 'the administrator of the law of the religion', the Pontiff.
- ✧ 'frā-vaochā' - imperative second person singular parasmaipada of root 'frā-vach' = Sanskrit 'pra-vach'.

§ Yē⁸⁷ vā⁸⁸ mōi⁸⁹ yāo⁹⁰ gaēthāo⁹¹ dazdē⁹²

aēnanghē⁹³, nōit⁹⁴ ahyā⁹⁵ mā⁹⁶ āthrish⁹⁷

shyaothanāish⁹⁸ frošyāt⁹⁹; paityaoget¹⁰⁰ tā¹

ahmāi² jasōit³ dvaēshanghā⁴,

tanvēm⁵ ā⁶ yā⁷ im⁸ hujiyātōish⁹ pāyāt¹⁰

nōit¹¹ duzhjyātōish¹² kāchit¹³ Mazdā¹⁴
dvaēshanghā¹⁵.

- § Whoso⁸⁷ "intends to harm"⁸⁸ my⁸⁹ settlements⁹⁰, his 'flame of wrath'⁹¹ shall not⁹² 'harm'⁹³ me⁹⁴ through (his wicked) deeds⁹⁵; (but) "retribution"⁹⁶ (of that person) shall reach⁹⁷ him⁹⁸ with hatred⁹⁹ (and retribution) "will hinder"¹⁰⁰ his body¹ "from happiness", not² "with anguish"³ even any⁴ (or each retribution) ("will come) with repentance"⁵.

Explanation:- (The wicked person who harms others without any reason or intends to harm, will have to taste the fruit of his action sooner or later. About this, for further details, see my Yasht Bā Maeni, Third Fragment of Hādōkht Naxt).

- ✧ Original meaning "gives"⁸⁷ for harm⁸⁸. 'dazdē' = dastē' = dāh + tē - present tense third person singular ātmanepada of root 'dā' - class 3rd.
- † or his misfortune - harm; derived from 'ātar (fire)', 'punishment' (Spiegel, Harlez and Darmesteter).
- § 'frōšyāt' imperfect subjunctive third person singular parasmaipada of root 'so' = Sanskrit 'śhā' = to wound, to injure; vowel 'ō' of the root is dropped. In Sanskrit too, 'ō' is dropped. See my Avestā Grammar page 207th.
- ✧ or "Retribution" (Dr. Haug). Original meaning 'to recall'; root "Paity-vaz". 'vaz' = Sanskrit 'vāh' = to go; present participle neuter nominative singular (paityaoget).

- Q original meaning 'through good life; through bad life'. In the original text these words are in genitive singular. Spiegel, Harlez and Mills also have translated as ablative singular.
- ◆ 'pāyāt' - Subjunctive third-person singular parasmaipada of root 'pā' class 2nd (Vedic pā) has two opposite meanings : 1. to protect; to hinder, to withhold, to prevent from the good i.e., to hinder; to prevent from the bad i.e. to protect. See Mills, Gāthās page 139.
- * This translation does not seem to me to be satisfactory. In this meanings of these words viz. 'yā, m and Muzdā' could not be included.

- 9 Kē¹⁶ hvō¹⁷ yē¹⁸-mā¹⁹ aredrō²⁰ chōithat²¹
 pouruyō²² yathā²³ thwā²⁴ zevishitīm²⁵
 uzēmōhi²⁶ shyaathanōi²⁷ spentem²⁸ Ahurem²⁹
 ashavanem³⁰ yā³¹-tōi³² ashā³³ yā³⁴ ashāi³⁵
 gēush³⁶ tashā³⁷ mraot³⁸ ishenti³⁹ mā⁴⁰ tā⁴¹
 tōi⁴² Vohū⁴³ Managhā⁴⁴.

- 9 "Who is that man, who whilst supporting me, made me first acquainted with Thee as the most venerable being, as the beneficent righteous Lord? The true sayings revealed by the maker of the earth come to me by means of thy good mind."

- ¶ Dr. Haug, I do not quite understand the meaning of this verse. The meanings of the separate word are given as under :-
 'chōithat' - root 'chit' = Sanskrit 'chit' = to know, to consider.
 'zevishitīm' - accusative singular of 'zevishitya' - adjective;
 'zevish = zush' = to love, to feel affection for; 'zevishitya' = friendly, loving.
 'uzēmōhi' - present tense first person plural parasmaipada of root 'uz' = Sanskrit 'uh' to regard, to consider lofty, to esteem, to honour.
 'gēush tashā' = fashioner of the world

10 Yē⁴⁵ vā⁴⁶ mōi⁴⁷ nā⁴⁸ genā⁴⁹ vā⁵⁰ Mazdā⁵¹

Ahurā⁵² dāyāt⁵³ anghēush⁵⁴ yā⁵⁵ tū⁵⁶
vōista⁵⁷ vahishtā⁵⁸, ashim⁵⁹ ashāi⁶⁰ Vōhō⁶¹

khshathrem⁶² Mananghā⁶³, yāschā⁶⁴

hakhshāi⁶⁵ khshnāvatām⁶⁶ vahmāi⁶⁷ ā⁶⁸,

frō⁶⁹ tāish⁷⁰ vispāish⁷¹ chinvatō⁷²

frafrā⁷³ peretūm⁷⁴.

- 10 Whoso⁴⁵, O Ahura Mazdā⁵¹⁻⁵³! man⁴⁶ or⁴⁷ woman⁴⁸ "may give"⁴⁹ me⁵⁰ the best⁵⁰ (gift) of (this) life⁵⁰ which⁵⁰ Thou, indeed⁵⁰, "hast known" (and) whoso⁵⁰ may rule over⁵⁰ righteousness⁵⁰ for the sake of "righteousness"⁵⁰ and "may exercise"⁵⁰ (his) sovereignty⁵⁰ through good mind⁵⁰, I will point out the path⁵⁰ to them⁵⁰ towards⁵⁰ "Thy"⁵⁰ worship⁵⁰ (or praise). (O Ahura Mazdā! (and) I will make them⁵⁰ all⁵⁰ cross⁵⁰ the "Chinvat" Bridge⁵⁰).

Explanation: (Prophet Zarathushtra says: 'I will bring to Heaven by causing to cross the Chinvat Bridge doers of virtuous deeds, followers of the Law of Righteousness and those persons who do not rule their dominion arbitrarily. About this, for further details, see my Yasht Bā Māeni, Second Fragment of the Hādokht (Nāsk)

- ❖ 'vōista' - Perfect tense second person singular parasmaipada of root 'vid' - Sanskrit 'vid', to know, the duplicated syllable of the root 'vi' is dropped.
- ❖ may carry his own faith towards me, i.e. may keep sufficient faith on the matters of my Religion. (Darmesteter)
- ❖ i.e., bearing in mind that Righteousness is profitable, not that he may adopt righteousness for mere outward show.
- ❖ In this place I have translated the word 'dāyāt' in accordance with the names occurring as object thus 'may exercise' and 'may govern'. In Sanskrit too root 'dhā, vi-dhā' have the same meaning.
- ❖ Original meaning 'of such as you'. Occasionally propound for Ahura Mazdā in the Gāthās stands in the plural. Or if Amesha Spenta are taken along with Ahura Mazdā, then that can be in plural.
- ❖ 'Chinvatō' - Peretūm - in the compound there occurs 'Chinvat Peretūm'.

11 Khshathrāish⁷⁴ yūjēn⁷⁵ Karapanō⁷⁶

Kāvayascha⁷⁷ akāish⁷⁸ shyaothanāish⁷⁹

ahūm⁸⁰ merengeidyāi⁸¹ mashim,⁸²

yēng⁸³ khvē⁸⁴ urvā⁸⁵ khvaēchā⁸⁶

khraodat⁸⁷ daēnā⁸⁸, hyat⁸⁹ aibi -gemen⁹⁰

yathrā⁹¹ chinvatō⁹² peretush⁹³,

yavōi⁹⁴ vispāi⁹⁵ drūjō⁹⁶ demānāi⁹⁴ astayō⁹⁷.

- 11 "The Karapans⁷⁶ and the "Kavis"⁷⁷ intend⁷⁵ to destroy⁷⁵ "life"⁸⁰ of humanity⁸² by means of wicked⁷⁸ deeds⁷⁸ and power⁷⁸ whom⁸¹ (for doing thus) their "own"⁸⁰ souls⁸⁰ and their own⁸⁰ "conscience"⁸⁰ hardened⁸⁷ (or incited). They (i.e., Karapans and Kavis) go⁸⁰ there where⁸¹ the Chinvat⁹² Bridge⁹² (is), but⁸⁰ their "dwelling"⁸⁰ (is) "for ever"⁸⁰ "in the abode"⁸⁰ of the Druj⁹⁶ (i.e., in hell).

Explanation: Know that prior to the Chinvat Bridge and down below it there is the abode of the Drujs and sinful persons who whilst crossing the Chinvat Bridge cannot proceed further; cf. verse previous to this. Note that only the souls of the righteous can successfully cross the Chinvat Bridge; see Yasna 51.13; Yasna 71.16; Vendidad 13.3)

- ❖ 'Karap' = (Pāzand Karaf) i.e., 'those wilfully deaf'. 'Kavi' = (Pāzand Kik) i.e., 'those wilfully blind'. Its significance is this that they do not pay attention to the commandments of the holy Zoroastrian Religion nor they are the acceptors of the same; See Hormazd Yasht 10th paragraph.
- ❖ Rev. Mills., 'world of men' (Darmesteter); the meaning of 'ahūm - mashim' can be unto the world (as well as) 'unto man'.
- ❖ 'khvē' - masculine nominative singular; 'khvaēchā' - feminine nominative singular.
- ❖ Later Avestā form of 'yavōi vispāi' is 'vispāi yave'.
- ❖ Its opposite is 'garō demāna' (Yasna 51.15). Garō amāne is Later Avestā form. For the word 'drujō demāna' there occurs in the Avestā 'daozang' (See Vendidad 19.47).

♦ Rev. Mills; or existence, existing ones (Sanskrit 'asti')

But when they (i.e. Karpas and Kavis) will come up to the Chinvat Bridge in order to dwell for ever in the Abode of the Druj their souls and their conscience will bewail (Darmesteter) Similar somewhat to this see Yasna 51.14

12 Hyat⁹⁹ us¹⁰⁰ ashā¹ naptyaēshū²

nařshuchā³ Tūrabyā⁴ uz-jēn⁵

Frayānahyā⁶ aojyaēshū,⁷ Ārmatōish⁸

gaēthāo⁹ frādō¹⁰ thwakhshanghā¹¹;

at¹² ish¹³ Vohu¹⁴ hēm¹⁵ aibi-mōist¹⁶

Mananghā¹⁷; aēibyō¹⁸ rafedrāi¹⁹

Mazdāo²⁰ sastē²¹ Ahurō.

12 But⁹⁹ from the powerful⁷ descendant² and 'dynasty' of the Turanian⁴ Frayāna⁶ (some) 'are at present hoim⁵ with majesty,¹⁰⁰ (who) by their dexterity¹¹ 'prosper¹⁰ the settlements⁹ of Ārmatī⁸ (piety) owing to Asha¹. With them¹² (the Creator) Ahura Mazda²⁰⁻²² 'gets merged¹³⁻¹⁵ through Good¹⁴ Mind¹⁷ (and) for (their) happiness¹⁶ (the Creator) Ahura Mazda²⁰⁻²² 'points out the right path¹⁸ to them¹⁹.

⊙ 'nařshuchā' - presumably this word is locative plural of 'napat'.

⊙ 'uz-zan' 'z' is changed to 'j' - Aorist.

Original meaning "(are) prosperity - bringing"

¶ i.e., they have friendship with the Creator Ahura Mazda

¶ 'aibi-mōist' - Aorist third person singular parasmaipada of root 'mīth' = Sanskrit 'meth' = to unite, to get merged

\$ root 'sangh' = Sanskrit 'shās' 'Pra - anu - shās'; = to lead class 2nd

On the borders of Iran some mischievous Turanian tribes had given up the undesirable profession of robbing and plundering and have accepted the Zoroastrian Religion and began to behave like true Zoroastrians. From this verse Dr. Mills draws such a conclusion.

13 Yē²³ Spitāmē²⁴ Zarathushthrem²⁵rādanghā²⁶ māretāēshū²⁷ khshnāush²⁸hvō²⁹ nā³⁰ ferasrūidyāi³¹ eredhvō³²at³³ hōi³⁴ Mazdāo³⁵ ahūm³⁶ dadāt³⁷Ahurō³⁸ ahmāi³⁹ gaēthāo⁴⁰ Vohū⁴¹ frādat⁴²Mananghā⁴³ tēm⁴⁴ vē⁴⁵ ashā⁴⁶mēhmaidī⁴⁷ hush-hakhāim.⁴⁸

13 Whoso²³ among men²⁴ "shall please"²⁵ Spitama²⁴ Zarathushtra²⁵ "with the gift of affection (or with happiness)"²⁶, that man himself²⁷ (is) "worthy"²⁸ of proclaiming²⁹ (the commandments of Religion). To that (man)³⁰ Ahura Mazda³¹⁻³⁵ will grant³⁶ "heaven"³⁷ (and) on account of good³⁸ thought³⁹ shall render prosperous⁴⁰ his⁴¹ family and "cattle"⁴².

O Asha⁴³ (Righteousness)! "we regard"⁴⁴ that (man)⁴⁵ thy⁴⁶ true friend⁴⁷.

❖ 'rādangh' = Sanskrit 'rādhas' = favours, joy, wealth, root 'rādhi' = to please, to satisfy. "By means of the gift" (Spiegel, Harlez and Darmesteter).

❖ Original meaning 'will be pleasing' i.e., by pleasing and showing kindness to him, will please him by helping in his task of the Religion.

* General meaning of 'eredhvō' is 'exalted', 'of high status'.

† Considering 'ahum' as 'vohishtem ahum', i.e. 'Heaven, Paradise', "prosperous life" (Mills), "place in the other world" (Darmesteter).

‡ Methi K.R. Camigi. Original meaning 'creatures, settlements'.

❖ or as thy true friend we invoke 'mēhmaidī' h-Acrist first person plural ātmanepada of root 'man' = Sanskrit 'man' = to regard, to honour, 'n' of the root being dropped and by adding Acrist h and termination. Original word 'manah-maidī'.

14 Zarathushtrā⁴⁹ kastē⁵⁰ āshavā⁵¹ urvathō⁵²mazōi⁵³ magāi,⁵⁴ kē⁵⁵ vā⁵⁶ ferasrūidyāi⁵⁷vashtī⁵⁸. At⁵⁹ hvō⁶⁰ Kavā⁶¹ Vishtāspō⁶²yāhi⁶³, Yēngstū⁶⁴ Mazdā⁶⁵ hadēmōi⁶⁶minash⁶⁷ Ahurā⁶⁸, tēng⁶⁹ zbayā⁷⁰Vanghēush⁷¹ ukhdhāish⁷² Mananghō⁷³.

14 O Zarathushtra⁴⁹ for thy great⁵⁰ "mission"⁵¹ who (is) Thy⁵² true⁵³ friend⁵⁴ or⁵⁵ who⁵⁶ wishes⁵⁷ to proclaim (or to make known amongst the populace) (the commandments of thy Religion)?

(Prophet Zarathushtra replies:) "Indeed"⁵⁸ "brave"⁵⁹ Kay⁶⁰ Vishtāspa⁶¹ himself⁶².

* I invoke⁶³ them⁶⁴ through the sacred verses⁶⁵ of (my) good⁶⁶ thought⁶⁷ "whom"⁶⁸ Thou⁶⁹, O Ahura Mazda!⁷⁰⁻⁷³ hast regarded⁷⁴ worthy (of sitting) in the (heavenly) "assembly"⁷⁵.

❖ i.e., for helping in the herculean task of thy Prophetship.

❖ Or adventurous, enterprising; 'yah' = Sanskrit 'yas' = to work hard.

* 'Yēngstū' = 'Yēng+stū' = Whom Thou, 's' is redundant.

† Dr. Haug, or in the seat (of heaven), 'hadema' = Sanskrit 'sadas' = Session, assembly, root 'had' = Sanskrit 'sad' = Latin sed-ere to sit.

‡ Original meaning: 'Thou hast seen'; Thou hast measured (through their deeds), imperfect tense class 9th second person singular parasmaipada of 'mi' = Sanskrit 'mi' = to see, to measure. "Thou hast elected" (Haug), "Thou hast united" (Harlez), "Thou wilt meet" (Mills).

❖ i.e., I ask for help by remembering or invoking sacred verses uttered through good thought.

15 Haēchat-aspā⁷⁴ vakhshyā⁷⁵ vē⁷⁶

Spitamāonghō⁷⁷ hyat⁷⁸ dāthēng⁷⁹

Vichayathā⁸⁰ adāthāschā;⁸¹ tāish⁸²

yūsh⁸³ shyaothanāish⁸⁴ ashem⁸⁵

khshmaibyā⁸⁶ daduyē⁸⁷ yāish⁸⁸

dātāish⁸⁹ paouruyāish⁹⁰ *Aburahyā⁹¹.

15 O *scions of Haechat-aspā⁷⁴ of the family of Spitamā⁷⁷ (now) unto you⁷⁶ *I will declare⁷⁵ (the commandments of the Religion) because⁷⁸ 'you discriminate⁷⁹ (or recognise) right⁸⁰ and 'wrong⁸¹. Through these deeds (of yours) in accordance with the primeval⁸² laws⁸³ of Ahura Mazda⁸⁴ you⁸⁵ 'have decided⁸⁶ righteousness⁸⁷ for yourselves⁸⁸.

♦ Except this verse, in every verse of the Hās (or chapters) of the Ushtavanti Gāthā there are five lines. Only in this verse 15^o there are four lines. Presumably one line seems to have been lost yāsh. Aburahyā - this last line occurs at the end of first 10 Kandas of Behrām Yasht in Later Avestā form as under:- 'yūish dātāish paouryāish Aburahe'.

✧ Original meaning "those belonging to Haechat-aspā". Haechat aspā is patronymic from the name of the great-great-grandfather of the Prophet Zarathushtra. This name being well known. Pouru-chisti, daughter of Holy Zarathushtra is said to belong to the family of Haechat-aspā (See Yasna 53.3).

✧ 'vakhshyā' - future tense first person singular parasmaipada termination 'mi' at the end is dropped. Original form 'vach+shya+mi'.

* Whom to give and whom not to give. (because it is proper to give good men and not to give to wicked men) (Darmesteter).

† 'vichayathā' - present tense second person plural parasmaipada of root 'vī-chī' = Sanskrit 'vī-chī' Persian 'gozidan' = to choose.

‡ i.e. you have, as it were, acquired the name of living your life on the path of Righteousness in accordance with the fixed laws of Ahura Mazda for enhancing the prosperity of the world. 'daduyē' - infinitive used as adverb (See Yasna 28.2, 29.3, 31.5, 43.11, 47.14, 44.2, 17.51, 20).

16 Ferashaoshtrā⁹² athrā⁹³ - tū⁹⁴ aredrāish⁹⁵

idi⁹⁶ Hvōgvā⁹⁷ tāish⁹⁸ yēng⁹⁹ usvahi¹⁰⁰

ushtā-stōi¹; yathrā² ashā³ hachaitē⁴

Ārmaitish,⁵ yathrā⁶ Vanghēush⁷

Mananghō⁸ ishtā⁹ khshathrem¹⁰, yathrā¹¹

Mazdāo¹² varedemām¹³ shaēiti¹⁴ Ahurō¹⁵.

16 O Frashaoshtra⁹² of the Family of *Hvōgvā! 'go⁹⁴ thou⁹⁶ thither⁹⁷ together with⁹⁸ those *helpers⁹⁹ whom¹⁰⁰ we both 'have chosen¹⁰¹ 'for the benefits of the world.

Explanation:- (as regards which direction it is stated below)

Where¹ Perfect mindedness² follows³ *righteousness. Where⁴ the desirable⁵ sovereignty⁶ of the Good thought (reigns). (and) where¹¹ Ahura Mazda¹²⁻¹⁵ dwells¹⁴ *in this own honoured Abode¹³.

✧ 'Hvō-gvā' - the Later Avestā form of Hvō-gvā is Hvōva=Persian Hābūh = the name of the family of Frashaoshtra and Jāmāspa. The wife of Prophet Zarathushtra also belonged to this same family. Frashaoshtra was the Father-in-Law of Holy Zarathushtra.

✧ "generous helpers" (Mills) "Religious Devotee" (Harlez). The meaning of 'aredra' is also "offerer, worshipper".

* Haug; "for happiness" (Spiegel); "for the defence of the country" (Mills); "in order to gain happiness", "in order to be happy" (Darmesteter).

† 'usvahi' - present tense first person dual parasmaipad a of root 'vas'=Sanskrit 'vash' to wish, to desire class 2nd. 'usvahi'=Sanskrit 'ushvas, ushvah' 'a' from the root is dropped. For its explanation, see my Avestā Grammar, page 195.

‡ 'idi' - imperative second person singular parasmaipada of root 'ī'=to go Sanskrit 'ī' to go, Class 2nd. 'O Frashaoshtra' go thou thither for taking thy gift. O son of Hvō-gvā! go thou to take what we both wish" (Darmesteter).

✧ 'ashā' instrumental singular of 'asha'; see my Avestā Grammar section 625 page 300.

◆ Mills: 'chosen abode' (Spiegel and Justi); "abode according to his own wish" (Darmesteter); "dwelling place" (Haug). Somewhat equivalent to Avestā 'vare dem' there is Sanskrit "vārdhamān", 'vartana'=abode, house. Professor Justi explains this word as under: 'vare'=chosen; 'dem'=abode.

17 Yathrā¹⁶ vē¹⁷ afshmāni¹⁸ sēnghāni¹⁹

nōit²⁰ anafshmām²¹ Dē-jamāspā²²

Hvō-gvā²³; hadā²⁴ vēstā²⁵ vahmēng²⁶

sēraoshā²⁷ rādanghō²⁸, yē²⁹ vichinaot³⁰

dāthemchā³¹ adāthemchā,³² dangrā³³

mantū³⁴ ashā³⁵ Mazdāo³⁶ Ahurō³⁷.

17 O Wise-Jāmāspa²³ of the family of Hvō-gva²³ I will praise¹⁹ you¹⁷ ^Qin poetic cadence¹⁹ ^Qtoo¹⁶, - not²⁰ in ordinary language²¹ whose²⁹ ^Qwith the known²⁴ obedience²⁷ ever²⁶ (dedicates) venerable²⁵ offerings²⁸ (unto Ahura Mazdā) and ^Qcan discriminate between right³¹ and wrong³² (i.e., true and false), (upon that person) Ahura Mazdā³⁶ ^Qwill maintain³⁴ affection ^Qby means of His Omniscient righteousness^{27,33}

✧ Professor Darmesteter has read the initial word 'yathrā' of this verse as 'yathā' and has translated it "also, too".

✧ 'afsmāni' - locative singular of 'afsman' -

'vēstā'='vista' (Later Avestā form) = Sanskrit 'vitta'; root 'vid' = Sanskrit 'vid'

¶ 'vichinaot' root 'vi-chi' = Persian 'gozidan' = to choose.

§ Professor Harlez.

✧ 'mantu' - imperative third person singular parasmaipada of root 'man'=Sanskrit 'man' = to think. I do not consider the translation of this strophe satisfactory.

18 Yē³⁷ muibhyā³⁸ yaosh³⁹ ahmāi⁴⁰ aschit⁴¹
 valishtā⁴², makhvyāo⁴³ ishtōish⁴⁴ Vohū⁴⁵
 chōishem⁴⁶ Mananghā⁴⁷; āstēng⁴⁸ ahmāi⁴⁹
 yē⁵⁰ nāo⁵¹ āstāi⁵² daiditā⁵³; Mazdā⁵⁴
 ashā⁵⁵ khshimākem⁵⁶ vārem⁵⁷
 khsbnaoshemnō⁵⁸ tat⁵⁹ mōi⁶⁰ khratēush⁶¹
 mananghaschā⁶² vichithem⁶³.

18 Whoso¹⁸ (is the source of) *delight¹⁹ to me²⁰, best²¹ gift²² " " will be accrued²³ to him²⁴, and with good²⁵ thought²⁶ I "may give²⁷ (him) (a share) of my²⁸ possession²⁹ But calamity³⁰ ("will befall) him³¹ who³² will inflict³³ pain³⁴ upon us³⁵.

O Ahura Mazda³⁶, through righteousness³⁷ I *wish to satisfy³⁸ Thy *wish³⁹. This (is) *the only decision⁴⁰ of my⁴¹ wisdom⁴² and mind⁴³ (as well).

- ♦ Harlez: "purity" (Mills); Sanskrit 'yus' = 'who bestowed most favours upon me' (Haug); 'whoso (gives) purity to me (Mills).
- ◊◊ Original meaning 'may be' 'aschit' = imperfect tense third person singular parasmaipada of root 'ah' = Sanskrit 'as' = to be, class 2nd.
- ◊ In comparison to 'yat+cha' = yachu (vide Yasht 15.43) If 'aschit' is considered to be derived from 'at+chit' and if it is translated by 'indeed' then the sentence would be translated as under: 'I indeed give the best (share) of my possession to him who (is) the source of joy to me. Whoso will make me free from want (or rich) I will give him the gifts of Vohu Manangh. (Darmesteter).
- ✦ Oppression will be inflicted (by others) upon him who will inflict oppression upon us. 'daiditā' = potential mood third person singular ānandepada.
- ✧ In the original text it is in plural just as in the Gāthas the pronoun for Ahura Mazda sometimes occur in plural e.g., Yasna 28.2; Yasna 54.14
- ✧ See Ashmole's Yasht paragraph 7th
- ✧ original meaning: "I am wishing to satisfy" "khsbnaoshemnō" present participle ānandepada nominative singular masculine of root 'kshnu' = to please, to propitiate, to satisfy.
- ✧ 'vichithem' root 'vi+chi' = Sanskrit 'vini+chi, nis+chi' = to decide, to resolve, to give judgement

19 Yē⁶⁴-mōi⁶⁵ ashāt⁶⁶ haithim⁶⁷ hachā⁶⁸
 vareshait⁶⁹ Zarathushtrāi⁷⁰, hyat⁷¹
 vashā⁷² ferashōtemem⁷³, ahmāi⁷⁴ mizhdem⁷⁵
 hanentē⁷⁶ parāhōm⁷⁷, manē⁷⁸-vistāish⁷⁹
 mai⁸⁰ vishpāish⁸¹ gāvā⁸²-azi⁸³; tāchit⁸⁴ mōi⁸⁵
 sās⁸⁶ tvēm⁸⁷ Mazdā⁸⁸ vaēdishtō⁸⁹.

19 Whoso⁷¹ shall *manifestly⁷² (or truly) *accomplish⁷³ for me⁷⁴, Zarathushtra⁷⁵, through righteousness⁷⁶ (and) *sincere⁷⁷ wish⁷⁸, to that (man⁷⁹), they *will consider deserving⁸⁰ of the reward⁸¹ in the world to come⁸² and on⁸³ (this) revolving⁸⁴ earth together with⁸⁵ *wealth⁸⁶, comprising entire⁸⁷ honours⁸⁸. This⁸⁹ (fact), O Omniscient⁹⁰ Ahura Mazda! Thou⁹¹ *didst teach⁹² me⁹³.

Explanation:- Prophet Zarathushtra tells his disciples thus: 'whoso will help me with his sincere heart in my Prophetic Mission enthusiastically, his honour and fame will be enhanced after death and deserving reward will be granted to him in the world beyond'.

- ♦ 'haithim' = Sanskrit 'satyam' (adverb) = truly, indeed.
- ◊◊ in the sense of English word 'ardent'. Original meaning is 'most progressive'.
- ◊ 'vareshait' - future tense third person singular parasmaipada of root 'veret' - Original form 'varev+sha+ti'.
- ✦ "On the imperishable earth" (Haug); "through the holy pregnant" (Mills); 'gāvā azi' - feminine instrumental singular, later Avestā form is 'gava'.
- ✧ 'manē-vista' manē = Sanskrit 'mān' = honour, respect. Sanskrit root 'man' - 'Mahe' - Later Avestā form 'manangh', meaning "mind, thought". 'vista' = Sanskrit 'vitta' = wealth, property, strength. "Obtained the blessings of the entire will power" (Mills), all good things -

property which can be had (Haug.)

- ¶ Ahura Mazda and the Amesha Spenta or those reward-giving Yazatas appointed by Ahura Mazda may be taken as its subject; verb is impersonal.
- § 'sās' (=saugh+s) - Root Aorist second person singular parasmaipada of root 'saugh' = Sanskrit 'śams', 'śāś' = to teach.

20 Ushtā ahmāi yāhmāi ushtā kahmāichīt

vasē-khshayās Mazdāo dāyāt Aburō

ntayūitī tevishi gat tōi vasemi

ashem deryāi tat mōi dāo Ārmaītē

rāyō ashish Vanghēush gaēm Mananghō*.

(This strophe should be recited twice)

Ashem Vohu³. Kamnamaēzām¹ hāitīm²

yazamaide⁵. Ushtavaitīm⁴ Gāthām⁶

ashaonīm⁸ ashahe⁷ ratūm⁹ yazamaide⁵.

Ushtavaityāo¹⁰ Gāthayāo¹¹ handātā¹²

yazamaide¹³.

Yenghe hātām āat yesne paitī vanghō,

Mazdāo Aburō vaēthā ashāt hachā,

yāonghāmchā tēschā tōschā yazamaide.

We reverence¹ the Hā² (called) kām-nēmōi-zām¹. We reverence the Holy³ Ushtavad Gāthā⁴ who (are) the Lords of Holiness: We reverence¹¹ the prayer-Hymn¹² of Ushtavad¹⁰ Gāthā.

(To be recited in Bāz) Ahuramazda khōdāe, awazūnīe mardum mardum sardagān hamā sardagān hambāyaste vehān, oem behedin Māzdayasnān āgahi āstāvānī neki rasānad; aedūn bād. (Recite loudly) Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi.
 Ahurahe Mazdāo raēvatō khvarenanguhatō,
 Ameshanām Spentānām, Gāthābyo Spentābyō
 ratu-khshathrābyō ashaonibyō, Ahunavaityāo
 Gāthayāo, Ushtavaityāo Gāthayāo, Spentā-Mainyēush
 Gāthayāo, Vohu khshathrayāo Gāthayāo,
 Vahishtōishtōish Gāthayāo, ashaonām
 fravashinām ughranām alwithūranām,
 Paōiryō-tkaēshanām fravashinām, nabā-
 nazdishtanām fravashinām. Ashem Vohū.1

Ahmāi raēshcha; Hazangrem;
 Jasa Me avanghe Mazdā; Kerfeh Mōzd.

- ❖ This same strophe occurs as the first strophe of the first Hā of this Gāthā.
 For its translation and explanation see page 95-96

Hās or Chapters of Spentōmad *Gāthā

Know that Hās or Chapters of Spentōmad Gāthā begins from Yasna Hā 47^a and finishes at the end of the Yasna Hā 50^a. These four Hās or Chapters should be recited with the Khshnuman given below on Spentōmad Gāthā day^c.

Khshnaothra Ahurahe Mazdāo.

Ashem Vohū 1.

Pa nāme yazdān Aburamazda khōdāe
 awazūnī, gorje khōreh awazāyād Geh
 Gāthābyō Ahunavad Geh, ushtavad Geh,
 Spentōmad Geh, Vohu-khshathra Geh,
 Vahishtōisht Geh; Geh Gāthābyō, Ardāfravash
 be-rašād^a.

Az hamā gunāh patet pashemānum; as
 harvastin dushmat duzhukht duzhvarsht; mem
 pa geti manid oem gōft, oem kard, oem jast,
 oem būn būd ested. Az ān gunāh manashnī
 gavashnī kunashnī tani ravanī geti mīnošnī,
 okhe awākhsh pashemān pa sē gavashnī pa
 patet hōm, khshnaothra Ahurahe Mazdāo.
 tarōidite angrashe mainyēush; haithyāvarshtām
 hyat vasnā ferashōtemem; staomī ashem.

Ashem Vohu 3.

- ❖ The name of this Gāthā is derived from its very beginning, i.e. from the word 'Spentā Mainyu' occurring in the beginning of the first strophe of the first Hā. It became 'Spentōmai' in Pahlavi.
 ❖ Know that the chapters of the Gāthās are enjoined to be recited on the days of Gāthā Gāthanbārs, yet if the Hās of any Gāthā may be recited on any day along with the khshnuman of Sarōsh Yaō at or of any Yazai, there is no objection at all

This khshnuman also occurs in the Āfrinagāni Gāthā.

Translation: May from amongst Gāthā Gāhānbār (i.e. out of the five Gāthā-Gāhānbār days) (viz) Ahunavād Gāthā, Ushtavād Gāthā, Spentūmad Gāthā, Vohu-khshathra Gāthā and Vahishtoish Gāthā and Holy Fravashis come up (unto this prayer)!

¶ For its translation, see the translation of Ahura Mazda 'khodae'.

Fravarāne Mazdayasnō Zarathushtrish vidāēvō
ahura tkaēshō (*recite whatever Gāh may be*)

Ahurahe Mazdāo raēvatō khvarenanguhatō.
Ameshanām Spentanām, Gāthābyo Spentābyō
ratu-khshathrābyō ashaonībyō, Ahunavaityāo
Gāthayao, Ushtavaityāo Gāthayāo, Spentāmainyēush
Gāthayāo, Vohu khshathrayāo Gāthayāo,
Vahishtoish Gāthayāo, ashaonām Fravashinām
ughranām aiwithūranām, Paōiryō-tkaēshanām
Fravashinām, nabā-nazdishtanām Fravashinām.
Khshnaothra, yasnāicha vahmāicha, khshnaothrāicha
frasastayaēcha, yathā Ahū Vairyo zaotā
frā me mrūte, athā ratosh ashāt-chit hacha frā
ashava vidvāo mraotū.

Ahurem Mazdām raēvantem khvarenanguhantem
yazamaide; Ameshā Spentā hu-khshathrā
hudhōonghō yazamaide. Gāthāo Spentāo ratu-
khshathrāo ashaonish yazamaide; Ahunavaitīm
Gāthām ashaonim ashahe ratūm yazamaide;
Ushtavaitīm Gāthām ashaonim ashahe ratūm
yazamaide; Spentā-mainyūm Gāthām ashaonim
ashahe ratūm yazamaide; Vohu-khshathrām Gāthām
ashaonim ashahe ratūm yazamaide; Vahishtoishīm
Gāthām ashaonim ashahe ratūm yazamaide;
ashaonām vanguhish sūrāo spentāo Fravashayō
yazamaide. Ahunem Vairim tanūm pāiti, Ahunem
Vairim tanūm pāiti; Ahunem Vairim tanūm *pāiti;
Yathā Ahū Vairyo I.

☉ For the translation of this entire paragraph see pages 1-2

Hā 47th1 Nemō¹ vē² Gāthā³ ashaonish⁴.

Spentā⁵ Mainyū⁶ Vahishtāchā⁷
 mananghā⁸ bachā⁹ ashāt¹⁰ shyaothanāchā¹¹
 vachanghāchā¹², ahmāi¹³ dān¹⁴
 Haurvātā¹⁵ Ameretātā¹⁶ Mazdāo¹⁷
 khshathrā¹⁸ Ārmaiti¹⁹ Ahurō²⁰.

(This stanza should be recited twice).

Homage¹ (be) unto you², O Holy³ Gāthā⁴ 'Owing to best⁵ thought⁶, word⁷ and deed⁸ (inspired) through⁹ righteousness¹⁰ (the Creator) Ahura Mazda^{11,20} 'doth give¹² 'unto us¹³ happiness¹⁴ (of this world) and immortality¹⁵ (of the world beyond) (i.e., Heaven), prosperity¹⁶ and 'perfect mindedness¹⁷ through Spentā Mainyu (i.e., beneficent spirit)¹⁸

6 Note that just as this stanza is recited twice here, in the same way this first strophe is also recited twice at the end of each Hā of 'Spentōmad Gāthā'.

7 Know that in each verse of 'Spentōmad Gāthā' there occur four lines in a poetic form. In every line there are 11 syllables (4+7) i.e., there is usually caesura after the fourth syllable.

8 i.e., if life is lived with good thought, good word and good deed, grasping rightly the path of righteousness by us.

9 About 'ahmāi', see Avesta Grammar, and Mills and Darmstadter. Also the meaning of 'ahmāi' is 'unto him'; unto him means 'unto the holy man', about which it is alluded in verse 4-5 of the same Hā.

10 'Haurvātā Ameretātā' and 'khshathrā Ārmaiti' - I have taken both these as dvandva compound accusative dual. As regards its explanation see my Avesta Grammar page 60, para 85th.

11 'dān-' Root Avesta third person plural parasmaipada of root dā to give. Just as it occurs in Persian, so also the verb occurs in the plural of respect for Ahura Mazda, here. See Yagna 34.14.

2 Ahyā²¹ Manyēush²² Spēnishtahyā²³

vahishtem²⁴, hizvā²⁵ ukhdhāish²⁶
 vanghēush²⁷ ēcānu²⁸ mananghō²⁹,
 Ārmatōish³⁰ zastōihyā³¹ shyaothanā³²
 verezyat³³; ōyā³⁴ chisti³⁵ hvō³⁶ patā³⁷
 ashahyā³⁸ Mazdāo³⁹.

2 (Any person) owing to (good) words (spoken)²⁰ through (his) tongue²¹ (and) ⁹mouth²¹ and owing to deed²² (performed) ⁹by both the hands²⁴ of (his) good²¹ thought²⁸ and behaviour (or perfect mindedness)³⁰ 'can secure³³ the best²⁴ (thing) (i.e., happiness of Heaven) of that²¹ Most Beneficent²³ Spirit²² (i.e., of Ahura Mazda).

¹Only³⁴ owing to (His Omniscient) 'knowledge³¹ Ahura Mazda³⁹ Himself³⁶ (is) the father³² of righteousness³¹ (i.e., the origin of Truth).

21 Pahlavi Reverend. Mills and Professor Darmstadter

22 i.e., with the best possible effort. It is an allegorical writing.

23 The meaning of 'verezyat' is to be taken as English word 'to work out, to achieve'.

24 'ōyā' - is the form of the instrumental singular feminine of 'āyva', meaning 'one'. From the word 'āyva' letter 'v' is dropped and 'ne' = is changed to 'ā'.

25 Like the word 'khratu', the word 'chisti' occurs also for Ahura Mazda.

3 Ahyā⁴⁰ Manyēush⁴¹ tvēm⁴² ahī⁴³ tā⁴⁴
 spentō⁴⁵, yē⁴⁶ ahmāi⁴⁷ gām⁴⁸ rānyō-
 skeretīm⁴⁹ hēm-tashat⁵⁰, at⁵¹ hōi⁵²
 vāstrāi⁵³ rāmā-dāo⁵⁴ Ārmaitīm⁵⁵
 hyat⁵⁶ hēm⁵⁷ Vohū⁵⁸ Mazdā⁵⁹
 hēmē - frashtā⁶⁰ Mananghā⁶¹.

3 O Ahura Mazdā⁵⁹ of this⁴⁰ spirit⁴¹ Thou⁴² art⁴³
 beautiful⁴⁴ (Thou) who⁴⁵ art joy-giving⁴⁶ fashioned⁴⁷
 (this) ⁴joy-producing⁴⁸ world⁴⁹ (and) Ārmaiti
 (i.e. humility)⁵⁰ for ⁵our ⁶benefit⁵¹ through ⁷communed⁵²
⁸Vohu Manah⁵³⁻⁵⁵

○ 'ahmāi' - Possessive Pronoun dative singular, form 'ahma'

○ or "for the work-industry" (Mills)

* "hēm-parstā=hēm -parshta" (Later Avestā form); root "hēm
 peres"=Sanskrit 'sam-prchh', see Yasa 22.14, Vendidad 19.3

† i.e. through Thy omniscient thought

‡ See Yasa 44.6; Yasa 50.2

4 Ahmāt⁶² Manyēush⁶³ rāreshyeinti⁶⁴
 dregvantō⁶⁵, Mazdā⁶⁶ Spentāt⁶⁷ nōit⁶⁸
 ithā⁶⁹ ashāunō⁷⁰; Kasēushchit⁷¹ nā⁷²
 ashāunē⁷³ kāthē⁷⁴ anghat⁷⁵, isvāchit⁷⁶
 hēs⁷⁷ paraosh⁷⁸ akō⁷⁹ dregvāitē⁸⁰.

4 O Ahura Mazdā⁶⁶ owing to the good fortune of
 Spentā⁶⁷ Mainyu⁶⁸ wicked persons⁶⁹ are tormented⁷⁰
 *but⁶⁹ not⁷¹ (so) the righteous persons⁷². For (keeping) righteous
 man (pleased) even any person⁷³ is⁷⁴ *in
 the need⁷⁵ of some thing⁷⁶. For (keeping) the wicked man
 (pleased) a wicked⁷⁷ person⁷⁸ (in spite of being)
⁸⁰powerful⁷⁶ ⁷⁹is⁷³ in the need⁷⁴ of plenty⁷⁵

❖ 'ithā' = 'atha' = Sanskrit 'atha' = but, or alternatively, righteous per-
 sons⁷¹ (he) not⁷² so⁷⁰, itā = Sanskrit 'ityam' 'thus', 'just so'.

♦ Original meaning 'in the desire, in the yearning': root
 'kā' 'kan' = Sanskrit 'kan' = to desire, to love

♦♦ 'isvāchit' - nominative singular of 'isvan' from root 'is' Sanskrit 'ish'
 = to be able, to rule over, See Yasa 43.14

†† Darmesteter gives the significance of this verse as under, although it
 cannot be translated accordingly: "Whether the religious man
 may be poor or rich, yet this is incumbent on him to do good to
 the virtuous pious man and to harm the wicked person."

5 Tāchā⁸¹ Spentā⁸² Mainyū⁸³ Mazdā⁸⁴

Ahurā⁸⁵, ashāunē⁸⁶ chōish⁸⁷ yā⁸⁸-zi⁸⁹

chīchā⁹⁰ yahishtā⁹¹; hanarē⁹² thwahnāt⁹³

zaoshāt⁹⁴ dregvāo⁹⁵ bakhshaiti,⁹⁶

ahyā⁹⁷ shyaothanāish⁹⁸ akāt⁹⁹

āshyā¹⁰⁰ manangbō¹.

5 O *Bountiful⁸² invisible⁸³ Ahura Mazdā⁸⁴! Thou verily *dost give⁸⁷ unto the righteous (man)⁸⁶ that⁸¹ which⁸⁸ is the best⁸⁹ (i.e. happiness of this world and that of the world beyond). But the wicked⁹⁰ (man) on account of his⁹¹ (wicked) deeds⁹², (remaining) far from Thy⁹³ *love⁹⁴, *doth partake of⁹⁵ (his) *share⁹⁶ (i.e. consequences of his own action) and becomes⁹⁷ *the co-dweller with (the Dreg called) Akōman⁹⁸.

⊙ For Ahura Mazdā there occur in Avestā 'Spentōtema, Spentāšta', but occasionally 'Spentā' is also noticed (see Yasna 48.3). Moreover, if the word 'Spentā Mainyū' occurring in this verse is taken in the instrumental singular, then it can be translated 'through Spentā Mainyū-Holy Spirit'.

⊙ 'chōish' = *chahish* (imperfect tense second person singular); root 'chīsh' *chīsh*, about this meaning of the imperfect tense, see my Avestā Grammar, page 306.

⊙ 'zaoshāt' - ablative singular indicates 'far from, separate from'.

⊙ 'hanarē' - neuter accusative singular; root 'han' = to be worthy. The meaning of 'hanarē' may be taken in the sense of English word 'due, lot' and Persian word 'jazā, saza'.

⊙ 'bakhshaiti' - root 'baj' = Sanskrit 'bhaj' = to share, to give.

⊙ 'āshyā' - present participle nominative singular masculine of root 'āsh' = Vedīc 'āshī' = to dwell, to abide.

6 Tā² dāo³ Spentā⁴ Mainyū⁵ Mazdā⁶ Ahurā⁷,

āthrā⁸ vanghāu⁹ vidāitē¹⁰ rānōibya¹¹

Ārmatōish¹² debāzanghā¹³ ashakhvyāchā¹⁴;

Hā¹⁵ zi¹⁶ pourush¹⁷ ishentō¹⁸ vāurāitē¹⁹.

6 O Bountiful⁴ invisible⁵ Ahura Mazdā⁶! through (Thy) *Fire⁷ Thou dost give⁹ that² (i.e. reward as stated above) in good decision¹⁰ (i.e. by rendering proper justice), to the two *rivals¹¹, in accordance with *the advancement¹² of (their) perfect mindedness¹³ and righteousness¹⁴; and that (proper justice) (of Thine) is indeed¹⁵ *approved¹⁷ fully¹⁶ by the contestants¹⁸.

⊙ From this verse as well as from Yasna 31.3 Professor Darmesteter draws a reference about the former traditional method of proving right and wrong and sin and innocence of a person by passing through the ordeal of Fire, i.e. by pouring molten metal over the breast. For its comparison see Yasna 32.7; Yasna 51.9.

⊙ unto the righteous and wicked man referred to in the previous verse. Original meaning 'two fighters, two factions'; Sanskrit 'rāna' = fight, quarrel. See Avestā Dictionary page 446: rāna.

⊙ The same word occurs as a verb (*debāzaitē*) in Yasna Hā 44.7, root 'debhē' (Gōthā) = 'ni-bhē' (Later Avestā) = Sanskrit 'bhanh' to increase, to be great.

⊙ 'vanghāu vidāitē' - locative singular root 'vi-dā' = Sanskrit 'vi-dā' = to cut. Just as the English word 'decision' is derived from the Latin 'decidere', to cut, in the same way, in Avestā the word for decision too is derived from the root 'vi-dā' = to cut.

⊙ 'dā' = those two - accusative dual, see Yasna 51.2: those two means 1. reward of goodness 2. punishment of evil.

⊙ Which unto the righteous man reward for his goodness and unto the wicked man suitable punishment.

⊙ 'ishentō' the same word occurs in Yasna 30.1 in the vocative plural.

⊙ 'vāurāitē' - intensive verb present subjunctive third person singular ātanepada. Original word 'vāvrāitē'. Also the same form can be imperfect third person dual ātanepada of root 'var' -; termination 'āitē' is added.

7 Spentā Manyū vahishtāchā mananghā

hachā ashāt shyaothanāchā

vachanghāchā ahmāi dān Haurvātā

Āmeretātā Mazdāo khshathrā

Ārmaiti Ahurō*,

*(This strophe should be recited twice)*Ashem Vohū 3. Spentā Mainyūm¹ Hāitim²yazamaide³. Yenghe hātām āat yesne

paiti vanghō. Mazdāo Ahurō vaēthā ashāt

hachā, yāonghāmchā tēsčā tāoschā

yazamaide.

We revere¹ the Hā² (named) Spentā Mainyū¹* For its translation see Hā 47¹ verse 1st, page 204Hā 48¹⁰1 Yezi¹ adāish² Ashā³ drujem⁴ vēnghaiti,⁵hyat⁶ āsashutā⁷ yā⁸ daibitānā⁹fraokhtā¹⁰ ameretāiti¹¹ daēvāishchā¹²mashyāishchā,¹³ at¹⁴ tōi¹⁵ savāish¹⁶vahmem¹⁷ vakhshat¹⁸ Ahurā¹⁹.

- 1 When¹ (the righteous - virtuous ²man) ³'will smite' the druj (i.e., deceit, falsehood) ⁴by means of (his) benevolent ⁵deeds (and) by means of righteousness¹, (and) when⁶ the things⁷ which (were declared)¹⁰ ⁸'to be deceit' by the Daevas¹⁷ (and) by (wicked) persons¹³, ⁹'will come not in their true shapes', then¹⁴. O Ahura Mazdā!¹⁹ Thy adoration¹⁷ ¹⁰'will spread'¹² together with the benefits¹³ (arising therefrom).

* About whom a reference was made in the Hā preceding it, see yasna 47.5.

† 'adāish' (=ādāish) - instrumental plural; root 'dā' = Sanskrit 'dā' = to make; or by means of gifts; root 'dā' = Sanskrit 'dā' = to give, to award.

'vēnghaiti' - Future Present third person singular parasmaipada of root 'van' = Sanskrit 'van' = to smite; original form - 'van + ha + ti'.

† 'daibitānā' - root 'dab' = Sanskrit 'dabh-dumbh' = to deceive. Professor Darmesteter compares the final ending 'rānā' with the termination 'tan' used in the infinitive in Persian.

§ Reverend Mills; in Pahlavi too the sense is the same.

❖ 'ameretāiti' - means "in immortality, in the Heaven, in the happiness of Heaven", I could not give the meaning of this word in the above translation.

2 Vaochā²⁰-mōi²¹, yā²² tvēm²³ vidvāo²⁴

Ahurā²⁵, parā²⁶ hyat²⁷ mā²⁸ yā²⁹ mēng³⁰

perethā³¹ jimalti³² Kat³³ ashavā³⁴ Mazdā³⁵

vēnghat³⁶ *dregvantem³⁷; hā³⁸-zi³⁹

anghēush⁴⁰ vanguhī⁴¹ vistā⁴² ākeretish⁴³.

- 2 O Ahura Mazdā²⁵! do Thou tell²⁰ me²¹ prior to the time when²²⁻²⁷ big fight²¹ concerning *me²⁰ may come²² upon me²⁴, because²² Thou²³ (art) *Omniscient²⁴; (that is this!) whether¹⁸ the righteous man²⁵. O Ahura Mazdā²⁵! *shall overcome³⁰ the wicked man²⁷? (If this is so, then) surely³⁰ (this is) marked⁴² (or to be understood) as an excellent⁴¹ *event⁴³ of (this) life⁴⁰ (or of this world)⁴⁰

❖ This whole line occurs in the Later Avestā form in Hamaad Yashā, para 28^b as under: - 'Kat ashava Mazda vanat dravantem'.

❖ 'mēng perethā' nominative plural, 'mēng' is derived from 'ma' -possessive pronoun. See my Avestā Grammar page 153-156. Its significance: difficulties and obstructions coming in the work of my prophethood, 'miseries and hardships of my life'.

❖ in another place there occurs 'vāpō-vidvāo' (See Vendidad 19, 20; Yashā 12.11)

❖ 'vēnghat' h - Aorist third person singular parasmaipada of root 'van' - to vanquish, to overcome.

❖ It may be taken in the sense of English expression "A noble feature"; 'ākereti' = Sanskrit 'ākriti' = form, event, appearance.

3 At⁴⁴ vaēdemnāi⁴⁵ vahishtā⁴⁶ sāsnanām⁴⁷,

yām⁴⁸ hudāo⁴⁹ sāsti⁵⁰ Ashā⁵¹ Aburō⁵²,

Spentō⁵³ vidvāo⁵⁴, yaēchit⁵⁵ gūzrā⁵⁶

sēnghāonghō⁵⁷; thwāvāx⁵⁸ Mazdā⁵⁹

Vanghēush⁶⁰ khrathwā⁶¹ Mananghō⁶².

- 2 Ahura Mazdā²², bestower of good things⁴⁸, beautiful⁴⁹ and Omniscient⁵⁴ *teaches⁵⁰ through (His) righteousness⁵¹ (His) best⁴⁶ *teaching⁵⁷ which⁵³ (or infact⁵³) (are *mystic⁵⁶ verses⁵⁷, unto (that) wise man⁴⁸).

O Ahura Mazdā²⁵! (any person can be) *Thy nearest devotee⁵³ through the wisdom⁴¹ of the good⁴⁰ mind⁶².

❖ Original meaning: 'the best (teaching) of teachings'. Sanskrit 'shāsan'; Sanskrit root 'shās' - From the same root 'sēnghā' = Sanskrit 'shamsā'

❖ 'gūzrā' - root 'guz' = Sanskrit 'guh' - to conceal, to hide

❖ i.e. Ahura Mazdā teaches His mystic lore only to that man who is righteous and wise, in order that he may enhance the prosperity of the world and may render good to mankind. The ignorant and wicked person causes evil or harm by means of those mystic verses.

❖ Original meaning 'one like Thee, like Thee, siding with Thee' (in the sense of Sanskrit 'ivādas'). See my Avestā Grammar, pages 159-161 and Avestā Dictionary-p. 238.

4 Yē⁶¹ dāt⁶² manō⁶⁵ vahyō⁶⁶ Mazdā⁶⁷

ashyasehā⁶⁸, hvō⁶⁹ daēnām⁷⁰

shyaothanāchā⁷¹ vachanghāchā⁷²; ahyā⁷³

zaoshēng⁷⁴ ushtish⁷⁵ vareñgēng⁷⁶

hachaitē⁷⁷; thwahmī⁷⁸ khratāo⁷⁹

apēmēm⁸⁰ nanā⁸¹ anghat⁸².

4. Whoso⁶¹, O Ahura Mazdā,⁶⁷ keeps⁶⁴ his mind⁶¹ better⁶⁸ and holier⁶⁹, he himself⁶⁶ through word⁷² and deed⁷¹ keeps⁶⁵ (even) the religion⁷⁰ (the same.) His⁷³ wish⁷⁴ follows⁷⁵ his⁷⁶ faith⁷⁶ and⁷⁷ fealty⁷⁸, the destiny (lit. the end) (of that man) *is⁸² distinctly⁸¹ in Thy⁷⁹ *wisdom⁷⁹. (O Ahura Mazdā!)

✧ 'vareñgēng' Root - 'vare' = Persian 'gervidan' = to put faith in, to believe

* 'fealty' (Reverend Mills): Its usual meanings are 'pleasure, joy, happiness'; 'zaosha' = Sanskrit, 'joshā'

† 'nanā' = Sanskrit 'nanā' = in various ways, in many ways, openly apart. On the strength of the Pahlavi version Darmesteter has translated the word by "man and woman"

‡ 'khratāo' - negative singular of khratō- wisdom

✧ Or alternatively - eventually (that righteous person) O Ahura Mazdā! goes openly in Thy wisdom (Sanskrit root 'as' = to go)

5 Hu-khshathrā⁸³ khshēntām⁸⁴, mā⁸⁵-nē⁸⁶

duše-khshathrā⁸⁷ khshēntā⁸⁸,

vaughuyāo⁸⁹ chistōish⁹⁰ shyaothanāish⁹¹

Ārmaitē⁹², yaozdāo⁹³ mashyāi⁹⁴ aipi⁹⁵

zāthem⁹⁶ vahishtā⁹⁷, Gavōi⁹⁸ verezyātām⁹⁹

tām¹⁰⁰ nē¹ khvarethāi² fshuyō³.

5 O Ārmaiti⁹²! by the deeds⁹¹ of good⁹⁰ wisdom⁹⁰ may good rulers⁹⁴ *rule⁹⁴ over us⁹⁶! May not⁹⁵ wicked rulers⁹⁷ *rule⁹⁷ over us⁹⁶!

Purity⁹³ (is) the best⁹² (*thing) for man⁹⁴ from birth^{95,96}

For the cattle⁹⁸ man must work⁹⁹ (because) they¹⁰⁰ (are) *the increasers¹ for our¹ food².

✧ 'khshēntām' (Original form 'khshayantām') imperative third person plural ātmanepada of root 'khshi'=Sanskrit 'kshi' = to rule, class I.

✧ 'khshēntā' (original form khshayantā) imperfect tense ātmanepada.

This sentence is quoted in Vendidad 5.21 and Vendidad 10.18.

‡ If 'fshuyā' is taken instead of 'fshuyō', then it can be translated as under:- O Ārmaiti⁹² (i.e., Spandāmad Mother Earth)! for our¹ food² do thou cause it⁹⁹ (i.e., cattle) prosper¹. Its significance is this that if sufficient grass may grow up on the earth, cattle will get fattened; and thereby there is benefit to us, viz. from the milk of the cow numerous things can be made. Moreover, by keeping the cattle healthy the work of agriculture may go on promptly, whereby there will be increase in the prosperity of the country. The same sentence also occurs in Yasna Hā 10.20 and Yasht 14⁹⁶ (i.e., Bahram Yasht) 6). There instead of 'gavōi' is 'gavē' the Later Avestā form.

6 Hā⁴-zi⁵-nē⁶ hushōithemā⁷, hā⁸-nē⁹

utayūitīm¹⁰ dāt¹¹ tevishīm¹², Vanghēush¹³

Mananghō¹⁴ berekhdhē¹⁵; at¹⁶ akhvyāi¹⁷

ashā¹⁸ Mazdāō¹⁹ urvarāō²⁰ vakhshat²¹,

Ahurō²² anghēush²³ zāthōi²⁴ paouruhyā²⁵.

- 6 Because¹ she² (i.e., cattle) (is) our³ precious⁴ 'property' (and)
 'in the wish⁵ of good⁶ thought⁷ she⁸ grants⁹ us"
 strength¹⁰ (and) power¹¹. "In the creation¹² of
 primeval¹³ (or old¹⁴) world¹⁵ (the Creator) Ahura
 Mazda¹⁶⁻²² grew²¹ vegetation²⁰ through Asha¹⁸ "for her¹⁷
 (i.e., for the cattle)

- § This line is quoted in Vendidad 11.6 and Vendidad 17.5 respectively.
 ✧ 'hushōithemā' - nominative singular of the noun 'hushōitheman'
 neuter. 'hu' = Sanskrit 'su' = good; Sanskrit root kshī = to own.
 • Justi, Spiegel, Harlez, Mills and Darmesteter. As an adjective
 'berekhdha' means "agreeable, exalted" (See Yasna 44.7 and
 yasht 17.7).
 ✧ 'zāthōi' - its Later Avestā form can be 'zāthe' with 'cha' (=and there
 occurs 'zāthācha' (see yasht 13.93).
 ✧ 'akhvyāi' - demonstrative pronoun dative singular feminine. Sanskrit
 'asyai' Its later Avestā form: 'ainghē, ainghāi'; see my
 Avestā Grammar

7 Ni-aēshemō²⁶ nī-dyātām²⁷, paiti²⁸ reniem²⁹

paiti-syōdūm³⁰, yōi³¹ ā³² Vanghēush³³

Mananghō³⁴ dīdraghzhōduyē³⁵ ashā³⁶ vyām³⁷

yehyā³⁸ hithāush³⁹ nā⁴⁰ spentō⁴¹; at⁴²

hōi⁴³ dāmām⁴⁴ thwahi⁴⁵ ā-dām⁴⁶ Ahurā⁴⁷.

- 7 (You) who⁵¹ 'wish to hold fast⁵² 'the path⁵³ of good⁵⁴
 thought⁵⁵ through righteousness⁵⁶ should keep the
 demon of wrath⁵⁷ 'suppressed⁵⁸ and "should cut out⁵⁹
 violence (or hatred)⁶⁰. To which (path of good
 thought) the beneficent man (of the world) "is
 dedicated..."

- ✧ 'Justi; "love, affection" (Harlez); "Shelter, protection" (Mills) 'wish'
 (Darmesteter); root 'vi' = Sanskrit 'vi' = to go, to love, to wish.
 ✧ 'dīdraghzhōduyē' - desiderative verb present ātmanepada second person
 plural of root 'derex' = Sanskrit 'drh' = to strengthen, to hold fast; in the
 Gāthās termination 'duyē' Sanskrit 'dhwe' for present tense ātmanepada
 second person plural is attached; e.g. 'merengedyē' (you smile) see
 Yasna 53.61 for the equivalent termination of Gāthic 'duyē', termination
 'dhwe' is found in the later Avestā; e.g. 'fracharathwe' (you proceed).
 See Yasht 13.54. Both these terminations viz 'duyē' and 'thwe' are very
 rare in the entire Avestā.
 ✧ 'nī-dyātām' Passive verb imperative third person singular of root
 'nī-dhā' = Sanskrit 'ni-dhā' = to put down, to suppress. Its subject is
 'aēshemō'.
 ✧ 'paiti-syōdūm' - imperative second person plural ātmanepada of root
 'sō' = Sanskrit 'shā' = to cut, class 4th; special base 'syn' Sanskrit
 'shya' 'ō' from the Avestā as well as the Sanskrit root is dropped;
 see my Avestā Grammar, page 207.
 ✧ Original meaning: "whose⁶¹ knot⁶² (or connection⁶³) is the benefi-
 cent⁶⁴ man⁶⁵ (of the world) I have taken the word 'hithāush' as
 nominative singular of 'hithu' like 'ash - hāzāush', root 'hi' = Sanskrit
 'āi' = to bind; if the word 'hithu' is compared with the Sanskrit 'setu',
 (a bond-mark) then its translation is: 'whose manifest symbol of speci-
 men (is) the beneficent man (of the world)'.
 • I do not understand the meaning of the last line. And therefore: "O
 Ahura! (to save Thy struggling saint who toils with changing lot) will I
 place (that refuge) for him in Thy world (Mills)". "(The religious man)
 who entrusts the world in Thy hand or under Thy control" (Darmesteter).

8 Kā⁴⁸-tōi⁴⁹ vanghēush⁵⁰ Mazdā⁵¹

khshathrahyā⁵² ishtish⁵³; kā⁵⁴-tōi⁵⁵

ashōish⁵⁶ thwakhvyāo⁵⁷ maibyō⁵⁸ Ahurā⁵⁹;

kā⁶⁰ thwōi⁶¹ ashā⁶² ākāo⁶³ aredrēng⁶⁴

ishyā⁶⁵, vanghēush⁶⁶ manyēush⁶⁷

shyaothnanām⁶⁸ javarō⁶⁹.

- 8 O Ahura Mazdā⁵¹! what⁵² (is) 'the main object' of Thy⁵³ 'just⁵⁴ Sovereignty' * what is the effective prayer for securing Thy holy reward and blessing 'to my (soul)'⁵⁵?

How⁵⁶ 'shall I get⁵⁷ through righteousness⁵⁸ Thy⁵⁹ (appointed) manifest⁶⁰ helpers⁶¹ (for myself) (to be) "the furtherer⁶² of the deeds⁶³ of good⁶⁴ thought⁶⁵".

1 Usual meaning 'good', 'holy' (Mills). Sanskrit 'vasu' = divine.

2 'ishtī, ishī' = Sanskrit 'ishī' = wish (in the sense of English phrase 'my desired object').

3 'maibyō' first personal pronoun dative singular.

4 Reverend Mills; 'O Ahura Mazdā'! what is the reward for those who follow me or 'who act according to my saying' (Darmesteter). 'thwakhvyāo' possessive pronoun genitive singular feminine.

5 'javarō' noun masculine nominative singular; 'one who promotes or furthers' from root 'jū' - Vedic 'jū' = to promote. See Avestā Dictionary page 189.

6 'ishyā' - Future tense first person singular parasmaipada of root 'is' = Sanskrit 'ish' = to obtain; original form = ishtya + mā = ishtyām. "By adhering to the deeds of Vohu Manah, O Asha! which gift of thine I shall expect?" (Darmesteter).

9, Kadā⁷⁰ vaēdā⁷¹ yezi⁷² chahyā⁷³

khshayathā⁷⁴ Mazdā⁷⁵ Ashā⁷⁶ yehyā⁷⁷.

mā⁷⁸ āithish⁷⁹ dvaēthā⁸⁰; eresb⁸¹-mōi⁸²

erezhūchām⁸³ Vanghēush⁸⁴ vafush⁸⁵

Mananghō⁸⁶, vidyāt⁸⁷ Saoshyās⁸⁸ yathā⁸⁹

hōi⁹⁰ ashish⁹¹ anghat⁹².

- 9 O "beneficent" Ahura Mazdā⁷⁵ if⁷² owing to righteousness⁷⁶ Thou dost 'rule'⁷⁴ over 'every (creation)',⁷⁵ then, when⁷⁰ will I know⁷¹ (about the matter) of which⁷⁷ (there is) *a doubt⁷⁸ to me⁷⁹? That is that: (tell) me⁸² truly⁸¹ (about what) (is) *the end⁸⁰ *of the righteous lives⁷⁹ of good⁸³ thought⁸⁴; this fact (Thy) *Saviour⁸⁶ must know⁸⁷ so that⁸⁹ benefit⁹¹ may accrue⁹² to him⁹⁰.

* 'vafush' - root 'vap' Sanskrit 'vap' = to cause to prosper; see Yasna 29.6.

1 Original meaning: "Over any creation-thing whatsoever": 'chahyā' - its another form or variant of the usual 'kahyā' - Sanskrit, 'kasya'.

2 'khshayathā' - present tense second person plural parasmaipada of root 'kshī' = Sanskrit 'kshī' ; to rule, to have power over.

3 Pahlavi, Spiegel, Mills and Darmesteter: 'fright' (Harlez).

4 Pahlavi, Justi and Darmesteter: Taking this meaning 'erezhū+anch'; root 'anch' = Sanskrit 'anch' = to go, to move. When combined 'an' of the root is dropped. Also its meaning can be "of the speakers of true words" 'erezhū', root 'vach' = to speak. By dropping 'a' it became 'uch'.

5 'āithī' - I have taken this word in the sense of Sanskrit 'anta' "antima"; that is this: - 'āithī' = 'āithī' = 'anti' = end, result, 'within whose power lie my griefs ('āithish' and doubts'') (Mills). At that time when my entire doubt will be removed - āithish; on the basis of Pahlavi version 'āshkārak' - Darmesteter; in Yasna 10, 37 the meaning of 'āithish' is 'destruction, ruin'.

6 Holy Prophet Zarthushtra makes a reference for himself.

10. Kadā⁹⁵ Mazdā⁹⁶ mānarōish⁹⁵ narō⁹⁶visentē⁹⁷, kadā⁹⁸ ajēn⁹⁹ mūthrem¹⁰⁰ahyā¹ madahyā², yā³ angrayā⁴ Karapanō⁵urūpayeinti⁶, yāchā⁷ khratū⁸ dushe-khshathrā⁸ dakhvyunām¹⁰.

- 10 O Ahura Mazda⁹⁵ when⁹⁵ will men⁹⁶ of "mind's perfection"⁹⁷ "come"⁹⁸ and when⁹⁹ "will they remove"¹⁰⁰ the evil¹⁰¹ of this "intoxication?"⁹² through which¹ "evil"² the "Karapans"³ and the wicked rulers⁴ of the lands⁵ "cause evil"⁶ (in the world) by their wicked intent⁷

9 Dr. Spiegel and Reverend Mills.

8 This seems to allude to Hosheder-māh, Hosheder-dāms and Soshyōs at the time of Resurrection, prior to which there will be irreligiosity and evil in the world. See Yama 46.3 'visentā' - root 'vis' = Sanskrit 'ā-vis' = to come.

9 There seems to be a marked allusion to drunkenness-intoxication caused by the excessive drink of the Haoma juice - so understands Reverend Mills. 'mada' = Sanskrit 'mada' = intoxication, drunkenness last root 'mad' = Sanskrit 'mad' = to be intoxicated. Dr. Geldner has adopted this reading 'magahyā', which is translated by Prof Darmesteter as 'of false obstinacy, of ignorance'. 'mūthra' = Sanskrit 'mutra', meaning 'urine, filth, dirt'.

5 'ajēn' - root 'aj' = Sanskrit 'aj' = to drive away, to get rid of

6 'angrayā' - instrumental singular, "with angry zeal" (Mills) with wrath (Harlez), "with wickedness", evil" (Darmesteter).

7 i.e., those who do not pay heed to the commandments of the Holy Religion of Zarathushtra.

8 'urūpayeinti' = Sanskrit root 'rup' = to destroy, to plunder

11 Kadā¹¹ Mazdā¹² ashā¹³ mat¹⁴ Ārmaitish¹⁵jimat¹⁶, khshathrā¹⁷ husheiti¹⁸vāstravaiti¹⁹; kōi²⁰ dregvōdebish²¹khrūrāish²² rāmām²³ dāontē²⁴,kēng²⁵ ā²⁶ Vanghēush²⁷ jimat²⁸Mananghō²⁹ chistish³⁰.

- 11 when¹¹, O Ahura Mazda¹² will perfect mindedness (or humility)¹³ together with¹⁴ righteousness¹⁵ "be accrued"¹⁶ (to us)? and when¹⁷ will "the prosperous"¹⁸ pleasant abode¹⁹ together with wealth²⁰ "be owned"²¹ (by us)? who²² will give²³ (us) "happiness - peace"²⁴ from the wicked²⁵ (and) bloodthirsty²⁶ (men)? To whom^{27, 28} shall come²⁹ the wisdom³⁰ of the good³¹ mind³² (i.e., to whom will the wisdom of the good mind be accrued?)

9 original meaning 'will come'; 'jimat' = 'jamat'; 'when will Asha come along with Ārmaiti, i.e., when will goodness and piety rule?' (Darmesteter).

8 Original meaning 'rich in pastures - cornfields'.

9 'when will the good sovereignty and security, together with the deeds industry and peace come?' (Darmesteter).

5 'rāmām' - root 'rām' = Sanskrit 'ram' = to live at ease. See Yama 29, 10.

12 At³³ tōi³² anghen³¹ Saoshyantō³⁴

dakhvyunām³⁵, yōi³⁶ khshnūm³⁷ Vohū³⁸

Mananghā³⁹ hachāontē⁴⁰ shyaothanāish⁴¹

ashā⁴² thwahyā⁴³ Mazdā⁴⁴

sēnghahayā⁴⁵, tōi⁴⁶ xi⁴⁷ dātā⁴⁸

hamaēstārō⁴⁹ aēshem⁵⁰ mahyā⁵¹

- 12 *They³³ are³¹ the Saoshyants³⁴ - Saviours³⁴ of the lands³⁴, who³⁶ will surely³ adhere³⁶ to³ the knowledge of the Religion³⁷ through (their) good³⁸ mind³⁷, righteousness⁴² and³ good deeds¹¹ in accord with Thy³³ command⁴⁴, O Ahura Mazdā⁴⁴!; because⁴⁷ they⁴⁶ (i.e. the Saoshyants - Saviours) (are) appointed⁴⁸ (as) "the strong"⁴⁵ opponents⁴⁵ of hatred⁴⁰.

* i.e., givers of protection - happiness from the wicked and blood - thirsty men. 'tōi' (these, they) refers to the reply of the interrogative pronoun 'kōi' of the preceding verse. The later Avestā form of 'tōi' is 'te' = Sanskrit 'te', with the enclitic particle - 'cha' it becomes 'tācha'.

* The meaning of 'khshnūm' is to be taken in the same significance of that of the Persian word 'nirārašt', 'knowledge of recognising God, perfect religious knowledge', root 'kshnu' = Sanskrit 'kshnuā' = Persian 'shanākhtan' = to know, "sharp intellect" (Mills); "knowledge" (Harder); "satisfaction" (Spiegel); "delight" (Darmesteter).

* i.e., through the deeds of promoting the prosperity of the world and morality as enjoined in the Religion sent by Thee.

* Mills; "enemies of the demon Aeshma" (Harder); "one who overcomes or tranquilises oppression" (Darmesteter).

† 'dātā' = Sanskrit 'dhātā' - Sanskrit root 'dhā' = to appoint or Sanskrit 'hita' = worthy.

13 Spentā Mainyū vahishtāchā mananghā

hachā ashāt shyaothanāchā

vachanghāchā ahmāi dān Haurvātā

Ameretātā Mazdāo khshathrā

Ārmaiti Ahurō⁵.

(This stanza should be recited twice)

Ashem Vohū 3. yezidhām¹ Hāitīm²

yazamaide¹, Yenghe hātām āat yesne

paiti vanghō, Mazdāo Ahurō vaēthā

ashāt hachā, yāonghāmchā tāschā

tāoschā yazamaide.

We revere¹ the Hā² (called) yezi - adāish¹.

§ For its translation, see first stanza of Yasna Hā 47¹, ..., p. 204

Hā 49^{1b}

- 1 At¹ mā² yavā³ bēndvō⁴ pafrē⁵ *mazishtō⁶,
 yē⁷ dush-erethrish⁸ chikhshnushā⁹ ashā¹⁰
 Mazdā¹¹; vangubī¹² ādā¹³ gaidī¹⁴ mōi¹⁵ ā-
 mōi¹⁶ arapā¹⁷, ahyā¹⁸ Vohū¹⁹ āōshō²⁰
 vidā²¹ Mananghā.²²

- 1 O Ahura Mazdā¹¹! the most powerful⁶ Bendva⁴ always 'opposes' me¹ who⁷ desires to please⁹ the 'disheartened ones' through righteousness¹⁰, (therefore) (O Ahura Mazdā!) 'do Thou come' with (Thy) good¹² reward¹¹ (for helping) me¹⁵ in (this) 'difficulty of mine'^{16,17} I look out¹⁹ for his¹⁸ (i.e. Bendva's) death²⁰ through the good²¹ mind²².

Explanation: According to Reverend Mill's view, the person named Bendva was a chief on the border of Iran, who on account of the strength and power of his mischievous tribes had become a formidable enemy of Holy Zarathushtra in his Prophetic Mission. Owing to this the Holy Prophet was engrossed in deep anxiety and great fear. Dr. Haug compares this 'Bendva' with Sanskrit 'pāṇḍu' and Professor F. Justi with Sanskrit 'bhindu'.

- ✧ This first line is quoted in paragraph 4th of the Fragard 11th of the Vendidad.
- ✧ Rev. Mills: Or alternatively: I wish to reform and to give religious education to those followers of false doctrines. Thus translating, the root of the word 'chikhshnushā' may be taken Sanskrit 'kshnu' = to be sharp, dexterous. The meaning of 'dush-erethrish' may be considered in the sense of the Persian 'bad-raftār'; Sanskrit root 'r' = to go.
- ✧ Or has come opposing in fighting: see my Avestā Grammar page 309; 'pafrē' = Perfect tense third person singular āmanepada of root 'par' = to oppose.
- 1 'arapā' accusative plural of 'arapa' or accusative singular of 'arapon' root 'rap' = (Latin Rap-ere) = to rejoice; 'a' = Sanskrit 'a' not.
- 5 'gaidī' = imperative second person singular parasmaipada of root 'gā' = Sanskrit 'gā' (Vedic, class 2nd) to go.

- 2 At²⁴ ahyā²⁴ mā²⁵ bēndvahyā²⁶ mānayeiti²⁷
 tkaēshō²⁸ dregvāō²⁹, daibitā³⁰ ashāt³¹
 rāreshō³², nōit³³ spentām³⁴ dōreshi³⁵
 ahmāi³⁶ stōi³⁷ Ārmaitīm³⁸, naēdā³⁹
 Vohū⁴⁰ Mazdā⁴¹ frasbtā⁴² Mananghā⁴³.

- 2 The false²⁴ doctrine²⁴ of that Bendva, (O Ahura Mazdā!) *makes me²⁴ anxious²⁷ (Moreover) that *tormenting²⁸ *deceiver³⁰ (remaining separated) ³¹from righteousness *does not³¹ uphold³¹ *at any day³¹ 'for our sake' the beneficent³² (or holy³⁴) humility³³ (i.e., causes hatred and enmity towards us) and *is not³⁴ made known³⁵ (about the matter of Religion) with the good⁴⁰ mind⁴², O Ahura Mazdā⁴¹!

- ✧ Original meaning 'causes to think' (causal form), root 'man'.
- ✧ 'rāreshō' root 'rāsh' = Sanskrit 'rāsh' = to torment, to injure; reduplicated and termination 'ō' is added.
- ✧ 'daibitā' = nominative singular masculine of 'daibitar' = noun from root 'dab' = Sanskrit 'dabh', 'dambh' = to deceive.
- 1 The ablative denotes deviation or separation, see my Avestā Grammar page 301-302, 631.
- 5 'ahmāi' = rarely occurs with this meaning; see Yasna 47.3.
- ✧ meaning of 'stōi' is like English word 'ever', 'always', 'at any day', 'ever'; see Yasna 31.8.
- ✧ Original meaning does not lend support, 'dōreshi' = Root Anōst third person singular parasmaipada of root 'deret'.
- ✧✧ Original meaning 'asked question and answers'; root 'peres'; (see Yasna 47.3).

3 Atchā⁴⁴ ahmāi⁴⁵ varenāi⁴⁶ Mazdā⁴⁷nidātem⁴⁸ ashem⁴⁹ sūidyāi⁵⁰ tkaēshāi⁵¹rāshayenghē⁵² druksh⁵³; tā⁵⁴ Vanghēush⁵⁵sarē⁵⁶ izyā⁵⁷ Mananghō⁵⁸, antarē⁵⁹ vispēng⁶⁰dregvatō⁶¹ hakhmēng⁶² antarē - mrūyē⁶³.

- 3 *In order to render benefit⁴⁴ (to the people of the world) righteousness⁴⁵ (is) laid-down⁴⁶ for this⁴⁷ (my) religion⁴⁸. O Ahura Mazda⁴⁹! In order to cause harm⁵⁰ (to the people of the world) the drug⁵¹ (i.e., falsehood) (is) laid-down⁵² for (the wicked) doctrine (of the pretentious Bendva).

Explanation:- (Prophet Zarathushtra says) The foundation of my Religion is based upon Truth, Humata-Good Thought, Hukhta - Good word and Hvarshta - Good Deed. The origin of the teaching of my opponent, the pretentious Bendva, is based upon falsehood and deceit.

1 'choote'⁴⁴ the 'chieftainship'⁴⁵ of good⁴⁶ thought⁴⁷.
1 'interdict' with hatred⁴⁸ all⁴⁹ the companions⁵⁰ of wicked men⁵¹.

- i.e., in order to show the path of morality and Heaven by guiding properly, 'sūidyāi' - infinitive from root 'su'.
- i.e., in order to show the path of wickedness and hell by outsteering, 'rāshayenghē' - causal infinitive from root 'rash' = Sanskrit 'rish' = to injure, to torment, by adding 'he' (=Vedic 'se') of the infinitive suffix 'rāshaya+he' = 'rāshayenghe'; similarly 'rāonghē' (Yasna 12.3). For its explanation, see my Avestā Grammar page 269.
- ✱ 'druksh' - being in the feminine gender, the word previous to this viz 'nidātem' may be changed to feminine form 'nidātā'.
- † 'izyā' (Westergaard) - present tense first person singular parasmaipada of root 'iā' = Sanskrit 'ih' = to wish, to long for, class 4th; instead of 'izyāmi' Geldner has adopted the reading 'izyāi' present subjunctive first person singular ātmanepada.
- § The meaning of 'antarē - mrūyē' should be considered as equivalent to English 'interdict'. The root and prefix of both these languages are of the same meaning.

4 yōi⁶⁴ dush-khrathwā⁶⁵ aēshemem⁶⁶ vareden⁶⁷rāmēmchā⁶⁸ khvāish⁶⁹ hizubish⁷⁰,fshuyasū⁷¹ afshuyantō⁷², yaēshām⁷³ nōit⁷⁴hvarshtāish⁷⁵ vās⁷⁶ duzhvarshtā⁷⁷,tōi⁷⁸ daēvēng⁷⁹ dān⁸⁰ yā⁸¹ dregvatō⁸² daēnā⁸³

- 4 (Such persons) who⁶⁴ through wicked wisdom⁶⁵ and thier own⁶⁶ ⁶⁷tongues⁶⁸ increase⁶⁹ anger⁷⁰ and ⁷¹jealousy⁷², are ⁷³foolish⁷⁴ amidst diligent persons⁷⁵ - (and) whose⁷⁶ 'inclination'⁷⁷ are not⁷⁸ towards good deeds⁷⁹ (but) towards wicked deeds⁸⁰ - they support⁸¹ the daevas⁸² through the 'religion'⁸³ of the False One (i.e., Evil Spirit)⁸⁴.

- i.e., with bad words, with unworthy utterances, with abuses.
- based upon the Pahlavi version, "violence, tyranny", (Harlez) "cruelty brutality" (Darmesteter). Moreover this same word occurs in feminine gender, in the sense of 'happiness, peace' Vide Yasna 29.10; yasna 48.11.
- † 'not diligent or industrious'; 'lazy'. 'fshuyasū - afshuyantō' these words should be understood as a commentary on sentence preceding it or parenthetical. Reverend Mills has left these words untranslated. "Who are not the well doers towards the evil workers" (Darmesteter), 'fshuyasū' (from fshuyasni - locative plural).
- # 'wish, desire' (Pahlavi version, Mills and Darmesteter).
- † i.e., through adopting the teaching of the Evil Spirit, instrumental singular.

5 At⁸⁴ hvō⁸⁵ Mazdā⁸⁶ izhāchā⁸⁷ āzūtīshchā⁸⁸,

yē⁸⁹ daēnām⁹⁰ Vohū⁹¹ sārshā⁹²

Mananghā⁹³; Ārmatōish⁹⁴ kaschit⁹⁵ ashā⁹⁶

huzēntush⁹⁷, tāishchā⁹⁸ vispāish⁹⁹

thwahmi¹⁰⁰ khshathrōi¹ Ahurā¹.

5. Whoso⁸⁴ 'regards'⁸⁵ (this Mazdā - worshipping Zoroastrian) Religion⁸⁶ as the best⁸⁷ through the good⁸⁸ mind⁸⁹, he himself⁹⁰ (is) (the source of) abundance⁹¹ and prosperity,⁹² O Ahura Mazdā!

Explanation: The fundamental aim of the Religion of Zarathushtra is to render the world prosperous; and whoso puts implicit faith in this Religion with faithfulness and sincerity, and grants her the exalted status by defending from the attacks of the enemies, he himself is considered as the increaser of prosperity.

Through righteousness⁸⁸ of perfect mindedness⁸⁹ any such person⁹⁰ (is considered as) ⁹¹of good understanding⁹² (and he) O Ahura Mazdā⁹³ (will go) with entire (happiness⁹⁴) in Thy⁹⁵ Sovereignty⁹⁶ (i.e., in the lofty Heaven)

5. Original meaning: "considers a person as the leader", "bestows greatness", "Defends from the attacks" (Reverend Mills). This word is in the form of Aorist derived from 'sara, sārā', meaning 'leadership', sārā++to (like 'māsta').

❖ See Yasna 41.3, Yasna 46.3; "a wise citizen" (Mills).

6 Frō¹ vāo² fraēshyā³ Mazdā⁴ ashemchā⁵

mrūtē⁶ yā⁷ vē¹⁰ khratēush¹¹

khshmākahyā¹² ā-mananghā¹³, eresh¹⁴

vichidyāi,¹⁵ yathā¹⁶ -i¹⁷ srāvayaēmā¹⁸

tēm¹⁹ daēnām²⁰ yā²¹ khshmāvatō²² Ahurā²³.

6. O Ahura Mazdā¹ I 'choose' Thee² 'extremely' (because) through the thought³ of Thy⁴ (Omniscient) wisdom⁵, the truth⁶ 'enjoins'⁷ that what is true 'must be adopted'⁸, so that⁹ ❖ we may be able to proclaim¹⁰ this¹¹ Thy¹² Religion¹³ Oh Ahura Mazdā¹⁴.

❖ Or better than all others. 'Frō-fra' (Later Avestā form)

'fraēshyā' - present tense class 4th first person singular of root 'fra-ish' = Sanskrit 'ish' =; its plural is 'fraēshyāmahi' (See Yasna 35.4).

† or 'proclaims, states'. Root 'mrē' = Sanskrit 'brū' = to speak.

‡ 'vichidyāi' - root 'vi chī' = Persian 'gozidan' = to select;

❖ Original meaning: "We can proclaim" 'srāvayaēmā' - causal subjunctive first person plural of root 'sru' = Sanskrit 'śru' = to hear, to proclaim. Causal form 'srāvaya' = Sanskrit 'śhrāvaya' = to cause to hear, to proclaim. Root 'sru' = Sanskrit 'śru' - 'i' = as an adverb can mean 'indeed'.

7 Tatchā²⁴ Vohū²⁵ Mazdā²⁶ sraotū²⁷

Mananghā²⁸ sraotū²⁹ Ashā³⁰,

Gushahvā³¹ tū³² Ahurā³³; Kē³⁴

Airyamā³⁵, kē³⁶ Khvaētush³⁷ dātāish³⁸

anghat³⁹, yē⁴⁰ Verezēnāi⁴¹ vanguhim⁴²

dāt⁴³ frasastim⁴⁴.

- 7 O Ahura Mazda²⁴ (*that person) will listen to²⁵ this²⁶ (matter of the Religion) through this good²⁷ mind²⁸ and will think over it²⁹ with righteousness (i.e. sincere heart)³⁰

O Ahura Mazda! do Thou³¹ pay attention³² (to my subject matter) viz. who³³ will be³⁴ "a helper" (to me) according to laws³⁵ and who³⁶ will be³⁷ as a relative³⁸ who³⁹ 'may impart' good⁴⁰ 'admonition' (to me) for the work⁴¹ (of my prophethood).

① i.e., the religious man referred in the fifth stanza above.

② Mills. Or "the giver of peace of mind and happiness;" "obedient" (Dunst); 'protector' (Harlez); "friend" (Darmesteter).

③ Or praise, tune, guidance = Sanskrit 'Prashasti'; Sanskrit root 'shans'.

④ 'dāt' - Root Aorist third person singular parasmaipada of root 'dā' - See Yasht 9.26, Yasht 17.46.

8 Fērashaoshtrāi⁴⁵ urvāzishtām⁴⁶ ashahyā⁴⁷

đuō⁴⁸ sarēm⁴⁹, tai⁵⁰ thwā⁵¹

Mazdā⁵² yāsā⁵³ Ahurā⁵⁴ maibyāchā⁵⁵,

yām⁵⁶ vanghāu⁵⁷ thwahnī⁵⁸

a-khshathrōi⁵⁹, yavōi⁶⁰ vispāi⁶¹

fraēshtāonghō⁶² āonghāmā⁶³.

- 8 Thou, O Ahura Mazda⁴⁵! *wilt give⁴⁶ (me) 'strength to give help and protection'⁴⁷ and chieftainship⁴⁸ of righteousness⁴⁹ to *Frashaoshtra⁵⁰. This⁵¹ (request) *do I beg⁵² of Thee⁵³ for my sake⁵⁴, so that⁵⁵ we may for ever⁵⁶ be⁵⁷ under Thy⁵⁸ good⁵⁹ Sovereignty⁶⁰ *beloved of all⁶¹ (or most-liked).

⑤ Reverend Mills; 'great joy' (Harlez); 'friendship (of Asha)' (Spiegel); 'enthusiasm, solace' (Darmesteter); as an adjective the meaning of 'urvāzishta' is 'most beloved', 'most affectionate'. See Yasna 36.2.

⑥ The father-in-law of the Holy Prophet Zarathushtra and his most staunch disciple and the great helper in the work of his Prophethood.

⑦ Aorist is also used in the sense of the future tense, see my Avestā Grammar para 649; "Thou hast given" (Mills); "do Thou give" (Darmesteter). As an answer to the question asked in the preceding verse Prophet Zarathushtra wishes that it would be better if Frashaoshtra is similar to this person. By the grace of God it so happened according to his wish, viz. Frashaoshtra proved to be a true helper in his herculean task.

⑧ 'yāsā' (instead of 'yāsām') - verb form root 'yās' = Sanskrit 'yāch' - to ask for, to beg, to request. Verb 'yāsāmi' occurs in Yasna Hā 65.11 and Yasht 5.130.

⑨ 'fraēshta' = Sanskrit 'prēshita' = most beloved, most liked. Taking thus this word is considered as the superlative of 'trya' = Sanskrit 'priya' = beloved. Moreover the meaning of the same word is 'foremost' as well from 'fra-'.
 ⑩

9 Sraotū⁶⁴ sāsnāo⁶⁵ fshēnghyō⁶⁶ suyē⁶⁷tashtō⁶⁸; nōit⁶⁹ eresh-vachāo⁷⁰ sarēm⁷¹dadās⁷² dregvātā⁷³; hyat⁷⁴ daēnāo⁷⁵vahishtē⁷⁶ yūjēn⁷⁷, mizhdē⁷⁸, ashā⁷⁹yukhtā⁸⁰ yāhi⁸¹ Dē-jāmāspā.⁸²

- 9 That 'diligent' (or 'intelligent'), (man) 'born' for benefiting (the world) will listen to⁶⁴ the commandments⁶⁵ (of my Religion).

The truthful person⁷⁰ should not⁶⁸ 'take' leadership⁷¹ of the wicked person⁷¹ (or in association with the wicked person⁷¹). *Religious men⁷¹ *unite with the best⁷⁶ reward⁷⁶ (just as) *heroic⁷⁷ (Vishṭāspa) and Jāmāspa the wise⁸¹ (are) united⁸⁰ through righteousness⁷⁹.

* Original meaning 'created, fashioned'; Sanskrit root 'taksh' = to create.

† This reference seems to be about Fradaosutra and it is supported by the Pahlavi version. Its meaning is also 'prosperity bringer'. See Yasna 44.10.

‡ 'dadās' - present participle parasmaipada nominative singular of root 'dā'=Sanskrit 'dā' = to take, original word 'dadant'. Dr. Geldner has taken the reading 'didās'. By keeping this variant reading even Prof Darmesteter derives it from root 'dā'.

♦ 'daēnā' - meaning of 'daēnā' is sometimes "religious man" too. See Yasna 40.1. Similarly the meaning of 'yātu' is both 'magic' as well as "sorcerer". See Vendidad 21.17, Vendidad 20.10.

♦ i.e. having attained to the stage of Highest Heaven reaches the very same position.

⦿ See Yasna 46.14. For taking as dual original word 'yāhi' is taken into account. I have taken the last three words of the last line in the dual. Dē-Jāmāspa = Jāmāspa Hātin, Jāmāspa the wise. 'Dē=dā' = Persian 'dānā'=wise, root 'dā'=to be wise, to know. Professor Darmesteter, taking these words in the vocative singular translates as (under): "O thou heroic and wise Jāmāspa united to righteousness!"

10 Tacchā⁸³ Mazdā⁸⁴ thwahmi⁸⁵ ādām⁸⁶nipāonghē,⁸⁷ manō⁸⁸ Vohū⁸⁹ urunaschā⁹⁰ashāunām⁹¹, nemaschā⁹² yā⁹³ Ārmaitish⁹⁴izhāchā⁹⁵ mājā⁹⁶ khshathra⁹⁷ vazdanghā⁹⁸avēmīrā⁹⁹.

10. I enrust⁸⁵ (or I dedicate⁸⁵) in Thy⁸³ 'shelter'⁸⁷, O Ahura Mazdā⁸⁴! good⁸⁸ thought,⁸⁸ the souls⁸⁹ of the righteous⁹¹ and prayer⁹² 'through which'⁹³ (are) humility⁹⁵ and prosperity⁹⁸.

"But the evil power will be destroyed!" *

- ⊙ 'yā' - relative pronoun instrumental singular.
- ⊙ Reverend Mills and Professor Harlez. The word 'nipāonghē' can also be future tense first person singular 'ātmanepada'; future base 'nipāongha'.
- 'ādām' - Root Aorist first person singular.
- 'vazdanghā' - vigour, strength.
- 'avēmīrā' = "not dylag" (Mills); "not destroying" (Harlez); 'ave = avi' Sanskrit 'ava' = not, apart form (like 'avi-airithrish').
- # Darmesteter. I do not understand the meaning of this last line. Dr. Spiegel and Reverend Mills show doubt on their translation of this line done conjecturally. The translation of this entire verse does not seem to me to be satisfactory.

11 At¹⁰⁰ dushkshathrēng¹ dush-shyanthanēng²

duzhvachangō³, duzh-daēnēng⁴

dush-mananghō⁵ dregvatō⁶, akāish⁷

khvarethāish⁸ paiti⁹ urvānō¹⁰

paityeinti¹¹; drojō¹² demānē¹³

haithyā¹⁴ anghen¹⁵ astayō¹⁶.

- 11 The Daevas 'go forth to meet'¹¹ with foul 'food'¹² (i.e., carrying poisonous and stinking food) the souls¹³ of the wicked¹, 'misusing authority', committing evil deeds², evil - speaking³, of evil conscience⁴, evil - minded⁵, (and) the existence⁶ (of those souls) 'are'⁷ 'in'⁸ in the abode⁹ of the Drog¹⁰ (i.e., in hell).

Explanation: The Yazatas congratulate the souls of the righteous persons whilst going to Heaven after the judgement on the Chinvat Bridge; and as soon as they reach Heaven, they are given a cup of ambrosia (zaramāya raoghana) to drink. Quite opposite to this, when wicked souls go to Hell, the Daevas come to greet them and give poisonous and stinking food suitable to their taste. As regards this, for further details, see my translation of the Vendidad the explanation given under paragraph 32nd of the Fragard 19th and my Yasht-Bā-Māni, Hadhokht Nask, Second and Third Fragards.

- ⊙ i.e. those who use their authority and power wrongly and in a wicked way
- ⊕ See Yasna 31.20. In that place the word is 'aka khvaretha' in lieu of 'dush khvaretha'.
- ⊖ 'paityeinti' - present tense third person plural prasmaipada of root pati - i = Sanskrit prati - to go for the, to meet, class 2nd (in the sense of the Persian 'pazireh shudan') In the Pahlavi it is similarly translated.
- ⊗ This last line also occurs in Vendidad 8. 107 and Vendidad 14. 18 but there the word is 'nmānē' instead of the Gāthic form 'demānē'.

12 Kat¹⁷ tōi¹⁸ ashā¹⁹ zbayentē²⁰ avanghō²¹

Zarathushtra²², kat²³ tōi²⁴ Vohū²⁵

Manangha²⁶ yē²⁷ vē²⁸ staotāish²⁹ Mazdā³⁰

frināi³¹ Ahurā³² avat³³ yāsās³⁴ hyat³⁵

vē³⁶ ishtā³⁷ 'vahištem.³⁸

- 12 (Prophet Zarathushtra speaks to Ahura Mazda:-) How much¹⁷ (portion) of (Thy) 'Divine grace'¹⁸ (is there) (i.e. dost Thou wish to give) for Thy¹⁹ 'mortal'²⁰ (or humble)²¹ Zarathushtra²², (O Ahura Mazda!) on account of (his) 'righteousness'²³ and good²⁴ thought?²⁵

Acting according to Thy²⁶ will²⁷, 'yearning eagerly'²⁸ of whatever²⁹ (is) the best³⁰, with hymns of praise³¹, O Ahura Mazda:³²⁻³³ ♪ I will extol³⁴ Thee³⁵.

- § Reverend Mills, regarding this whole verse as closely related to Yasna Hā 50th places this verse in that Hā and remarks that lost verses may, however have intervened between this and the first verse of Yasna Hā 50th.
- ⊙ Original meaning: 'helper, invoker' 'zbayentē' - present participle dative singular of root 'zbā' = Sanskrit 'hvā, hve' = to invoke.
- ⊕ Its meaning can be also 'through Asha and through Vohu Manah'. Owing to two words 'kat tōi' has occurred twice. Taking separately with 'Ashā' and with 'Vohu Mananghā', there can be two sentences.
- # 'avangh' - the meaning 'avangh' (Sanskrit 'avas') should be taken in the sense of Persian word 'taufik' and English word 'Divine Grace'.
- ⊗ 'yāsās' - present participle masculine nominative singular of Sanskrit 'yāc' - Av. 'yās'
- ⊗ 'frināi' - present subjunctive 'ātmanepada' first person singular of root 'fri', - Class 9th. Original form:- 'fri+na+u+e = frināi'; 'ye' (= I who) is the subject of 'frināi'.

13 Spentā Mainyū vahishtāchā mananghā

hachā ashāt shyaotnāchā

vachanghāchā ahmāi dān Haurvātā

Ameretātā Mazdāo khshathrā

Ārmaitī Ahurō¹.*(This verse should be recited twice).*Ashem Vohu 3. At-māyavām¹ Hāitim²yazamaide³. Yenghe hātām āat yesne

paiti vanghō, Mazdāo Ahurō vaēthā ashāt

hachā, yāonghāmchā tēsčā tāoschā

yazamaide.

we reverse¹ the Hā² (called) At-mā-yavā¹.§ For its translation see first verse of 47th Hā, p. 204.(Hā 50th)1 Kat¹ mōi² urvā³ isē⁴ chahyā⁵ avanghō⁶;kē⁷-mōi⁸ pasēush⁹ kē¹⁰ mē¹¹ nā¹²thrātā¹³ vistō¹⁴, anyō¹⁵ absāt¹⁶ thwatchā¹⁷Mazdā¹⁸ Ahurā¹⁹, azdā²⁰ zūtā²¹vahishtāachā²² mananghō²³.

- 1 "Whether" my² soul³ "has wished" for the help⁴ of any one?⁵ O Ahura Mazda¹⁸⁻¹⁹! "I Invoke"²¹ you "to tell"²⁰ (me); "Who" (is) the protector¹¹ of my¹ cattle⁹ other than¹² Thee¹⁷, righteousness¹³ and best²² thought²³? (And) who¹⁰ is the person¹² known¹⁴ (as a protector) for me?⁷!

Explanation: (The Creator Ahura Mazda is the greatest protector of every man, and on account of his righteousness and good thought, the Creator Ahura Mazda saves him from any calamity whatever.)

- ✱ meaning of 'kat' is also interrogative 'whether' (see Yasht I.28).
 ✧ "How and for whose protection will my soul wish" (Speigel) "Aye, doth my soul indeed obtain assisting grace, and which of Thy blessings is that gift to me, O Lord?" (Mills)
 'ise (instead of i se'):- Perfect tense third person singular āmanepada of root 'is', reduplicated form 'i-is-i', it became 'is' because of Gāthic dialect. In Sanskrit there is the same law, i.e., in reduplication 'i' is changed to 'ī' and 'ū' is changed to 'ū' (e.g. Sanskrit 'is' = to wish; reduplicated form 'i-is-' 'ish'; Sanskrit 'ukh' = to go, to move; reduplicated form 'u-ukh-' 'ukh-'
 # 'zūtā' = Sanskrit 'huta', root 'zu' = Sanskrit 'hu' = to invoke
 † In the original it is in plural, 'azdā' imperative second person plural parasmaipada of root 'ad', Sanskrit 'ah' = to speak. Original form 'az+ta'; due to Gāthic dialect 't' is softened to 'd'. O (ye) invoked ones! tell me (Mills)

2 Kathā²⁴ Mazdā²⁵ rānyō-skeretīm²⁶ gām²⁷

ishasōit²⁸, yē²⁹-hīm³⁰ ahmāi³¹

vāstravaitīm³² stōi³³ usyāt³⁴; erezhejsh³⁵

ashā³⁶ pourushū³⁷ hvarē³⁸-pishyasū³⁹

ākāstēng⁴⁰ mā⁴¹ nishāsyā⁴² dāthēm⁴³ dāhvā⁴⁴.

2 How²⁴ does (a man) choose²⁵ (or wish) (this) joy-bringing²⁶ world²⁷. O Ahura Mazdā²⁸! which²⁹ he may always³⁰ wish³¹ to be ³²full of prosperity³². Those living truthfully³³ through righteousness³⁴ and ³⁵shone forth with the divine knowledge (are) in the abundant³⁶ lustre³⁷ of the Sun³⁸ (or ³⁹in the Heaven of the Region of the Sun). O Ahura Mazdā! ⁴⁰grant me⁴⁰ 'the gifts⁴¹ of ⁴²bringing⁴² me⁴³ in that state⁴³.

◊ Original meaning: "full of pastures - prosperous".

✧ 'ākāstēng'. Later Avestā form of 'ākātēng' can be 'ākāt'. Past participle; root 'kas' = Sanskrit 'kash' = to shine. Its English equivalent is "enlightened".

* Its significance is 'in Heaven of the highest degree. There are four stages of Heaven: Star Region, Moon Region, Sun Region, Anaghrā Ruochāo-Region of Endless Light. See my 'Yasht-Bā-Māni. Hādōkht Nask Fragard II⁴⁰', para 15⁴⁰.

‡ 'nishāsyā' it seems to be imperative second person singular parasmaipada. And its meaning is uncertain "make me sit down": "make space for me" (Darmesteter). "(The things which) I have to obtain by searching" (Mills).

§ 'dāthē' : the meaning of this same word is 'creation'. See Yasna Hā 28.10.

✧ 'dāhvā' = imperative second person singular aoristparasmaipada of root 'dh' = to bestow. Another form of this same word is 'dāhvā' (Yasna 33.12) and 'dasva' (Meher Yasht. 10.32).

3 Atchit⁴⁵ ahmāi⁴⁶ Mazdā⁴⁷ ashā⁴⁸

anghaiti⁴⁹ yām⁵⁰ hōi⁵¹ kshathrā⁵²

Vobuchā⁵³ chōisht⁵⁴ Mananghā⁵⁵

yē⁵⁶-nā⁵⁷ ashōish⁵⁸ aojanghā⁵⁹

varedayaētā⁶⁰ yām⁶¹ nazdishtām⁶²

gaēthām⁶³ dregvāo⁶⁴ bakhshaiti⁶⁵.

3 Whoever with the strength of righteousness cultivates and renders prosperous the nearest ⁶land by snatching it away, from the wicked person ⁷or (i.e., which is in the possession of some wicked person), to that (man)⁸.....

◊ Mills and Darmesteter; i.e., the land situated in the neighbourhood of his estate.

✧ Mills; "given up" (Darmesteter).

* The first part of this verse is not clearly understood by me; every word is simple enough. Last two lines can be understood whose translation I have given above. 'To cultivate and to render prosperous the desolate and idle land is considered a meritorious deed in the Religion of Zarathushtra'; see Vendidad Fragard III, paras 4 and 23.

4 At⁶⁶ vāo⁶⁷ yazāi⁶⁸ stavas⁶⁹ Mazdā⁷⁰

Ahurā⁷¹ hadā⁷² ashā⁷³ vahishtāchā⁷⁴

mananghā⁷⁵ khshathrāchā⁷⁶, yā⁷⁷ ishō⁷⁸

stāonghat⁷⁹ ā-paithi,⁸⁰ ākāo⁸¹ aredrēng⁸²

demānē⁸³ garō⁸⁴ seraoshānē⁸⁵.

4 O Ahura Mazdā!¹⁰¹ (I who am Thy) Singer of praises⁶⁶ *always⁷² worship⁶⁷ (or invoke⁶⁸) Thee⁶⁹ with righteousness⁷³ (i.e., with sincere heart), with the best⁷⁴ thought⁷⁵ and *with steadfastness,⁷⁶ *so that⁷⁷ (I) might stand⁷⁸ on the path⁸⁰ of *Chinvat Bridge and hear⁸² *openly⁸³ hymns of adoration⁸⁴ in the Garōthmān (Heaven)⁸⁵.

- ¶ Original meaning 'with authority', 'with the power'; 'with the vigour'
- § Original word is in the plural as it happens sometimes in the Gāthās. See Yasna 28.2; Yasna 32.9 Yasna 34.14; Yasna 46.18.
- ✧ 'hadā' = Sanskrit 'sadā' = always. If this word is taken as the form of Avesta 'hodha' (Sanskrit 'saha' = together with accompanied by, then its meaning will be 'together with righteousness and good thought'.
- ✦ i.e., by so doing any person succeeds in his wish. These words seem to be parenthetical. If the connection is taken with Yasna Hā 46.10, then it can be the path of Chinvat Bridge. The soul of the wicked cannot cross the Chinvat Bridge. 'yā' = relative pronoun instrumental singular. 'paithi' - this word is the locative singular of 'pathan' (Sanskrit 'panthan' = mud). 'stāonghat' = Avesta third person singular of root 'stā' = Sanskrit 'sthā' = to stand
- ākāo = 'āshārak' (Pahlavi version) = manifest. Adverb.
- ✧ i.e., I may get the reward in the Garōthmān Heaven of Thy hymns of praise and invocation which I have sung together with the pious life in this world. O Ahura Mazdā! 'seraoshānē' future tense first person singular ātmanepada of root 'sra' = Sanskrit 'shru' = to hear; future base sraōshā = Gāthae 'seraōsha'

5 Ārōi⁸⁶ - zi⁸⁷ khshumā⁸⁸ Mazdā⁸⁹ Ashā⁹⁰

Ahurā⁹¹ hyai⁹² yūshmākāi⁹³ māthrānē⁹⁴

vaorāzathā⁹⁵; aibi-dereshtā⁹⁶ āvishyā⁹⁷

avanghā⁹⁸, zāstāishtā⁹⁹ yā¹⁰⁰-nāo¹

khvāthrē¹ dāyāt¹.

5 O 'Holy'⁹⁰ Ahura Mazdā⁸⁹ do Thou⁹¹, indeed⁹², *bring joy⁹³ *fully⁹⁴ unto Thy⁹⁵ revealer of Holy⁹⁶ Word by *giving⁹⁷ (Thy) *powerful⁹⁸ and manifest⁹⁹ help⁹⁹ so that¹⁰⁰ (i.e., on account of the strength of Thy help) (he) may grant¹ us¹ *happiness¹ with sufficient vigour¹.

Explanation:- (Its significance seems to be this that Thou, O Ahura Mazdā! mayest please and rejoice the expounder of the Religion by giving the required help in order that by hearing his teachings we may gain happiness by holding fast the path of righteousness and Truth.)

- ¶ See Yasna 50.10; Visparad 13.1; Yasht 13.91. Or alternatively O Ahura Mazdā!⁸⁹ through Asha⁹⁰
- ¶ 'aibi-dereshtā' root 'deres' = Sanskrit 'drh' - to strengthen
- § Original meaning: 'through help'
- ✧ 'ārōi' - locative singular of 'ūra' = in plenty, in perfection.
- ✦ 'vaorāzathā' - imperative second person plural parasmaipada of root 'vrāz' - another form of 'urvāz' = to rejoice, 'rv' from the word urvāz being replaced changed into 'vrāz'; its reduplicated form 'vavrāz' = 'vaurāz' ('v' being dropped). Also the same form can be present tense second person plural parasmaipada. (You rejoice). In this verse pronoun and verb used for Ahura Mazdā are in the plural, as is sometimes noticed in the Gāthās.
- 'khvāthrē' = 'khvāthra', or if the termination 'ē' locative singular is taken, then the meaning will be: 'he may fix' (Sanskrit root dhā) in happiness¹ (locative singular).

6 Yē⁴ māthra⁵ vāchem⁶ Mazdā⁷ baraiti⁸

urvathō⁹ ashā¹⁰ nemanghā¹¹

Zarathushtrō¹². Dātā¹³ khratēush¹⁴ hizvō¹⁵

raithim¹⁶ stōi¹⁷; mahyā¹⁸ rāzēng¹⁹ Vohū²⁰

sāhit²¹ Mananghā²².

- 6 (Prophet) Zarathushtra¹² who (is) always¹³ the °keeper¹⁴ of wisdom¹⁵ and the °conductor¹⁶ on the right path of (his) tongue¹⁷ (is) the friend¹⁸ (of that man) who¹⁹, O Ahura Mazdā²⁰ °pronounces²¹ (Holy) Māthra²² Sacred Hymn²³ with sincerity²⁴ and with homage²⁵

(Prophet Zarathushtra says:) '(Any person) °can teach²⁶ my²⁷ °secrets²⁸ through good thought²⁹'

- ⊕ Sanskrit 'dhatrī' = teacher of wisdom (Sanskrit 'dātṛ').
- ⊕ 'raithya' = -Sanskrit 'rathya-, rathyā' = path; root 'ere' = Sanskrit 'e' = to go, to move.
- # i.e., whose recites - invokes efficacious sacred hymns of the Zoroastrian Religion with his sincere heart and with humility.
- 1 The significance of these secrets seems to be Holy Sacred Hymns (gāthra) referred to in the preceding line. The teacher of the religious doctrine must be himself possessed of good thought.
- 'rāzā' = Sanskrit 'rahas' = Persian 'rāz' = secret. "Regulations" (Mills).
- 3 'sāhit' - potential third person singular parasmaipada class 2nd of root 'sāh' = Sanskrit 'śās' = to teach.

7 Ai²³ vē²⁴ ynojā²⁵ zēvishtyēng²⁶ urvatō²⁷

Jayāish²⁸ perethūsh²⁹ vahmahyā³⁰

yūshmākahyā³¹ Mazdā³² ashā³³ ugrēng³⁴

Vohū³⁵ Mananghā³⁶; yāish³⁷ azāthā³⁸

mahmāi³⁹ khvyātā⁴⁰ avanghē⁴¹.

- 7 O Ahura Mazdā³² °I meditate²³ only upon Thee²⁴ through righteousness²⁵ and good²⁶ thought²⁷. °having reached²⁸ °the beneficial²⁹, strong³⁰ (and) steadfast³¹ paths³² of Thy³³ adoration; °on account of which³⁴ (i.e., on account of my righteousness and good thought) °do Thou guide³⁵ (me) (to go towards those paths) and °may-Thou become³⁶ my³⁷ helper³⁸.

- ⊕ Original meaning: 'friendly, kind' See Yasna 28.9
- ⊕ Pahlavi version, Mills, Spiegel and Darmesteter. Original form 'jam+ya', jam=Sanskrit 'gam' = to go, to reach.
- ⊕ or I unite with Thee, root 'yuj' = Sanskrit 'yuj'. If the word is taken in the imperative mood, then the translation would be, 'let me meditate upon Thee by leading towards the paths'
- 2 'azāthā' - present subjunctive second person plural of root 'az' = Sanskrit 'aj' = Latin 'ag-ere' = to guide, to drive on, class 2nd.
- 1 'khvyātā' (Sanskrit 'ayāta') benedictive mood second person plural of root 'ah' = Sanskrit 'as' = to be. In this verse pronoun and verb in honour of Ahura Mazdā in the original text are given in the plural, as has been noticed sometimes in the Gāthā; see Yasna 34.14

8 Mat⁴⁷ vāo⁴⁸ padāish⁴⁹ yā⁴⁵ frasnūtā⁴⁶

izhayāo⁴⁷ pairi - jasāi⁴⁸ Mazdā⁴⁹ ustāna
zastō⁵⁰, at⁵¹ vāo⁵² ashā⁵³ aredrakhvyāchā⁵⁴

nēmanghā⁵⁵ at⁵⁶ vāo⁵⁷ Vanghēush⁵⁸

Mananghō⁵⁹ hunaretātā⁶⁰.

8 Ahura Mazdā! I may verily⁴⁵ reach⁴⁶ Thee⁴⁷
*Together with⁴⁸ poetical *hymns⁴⁹ sung from the
*fullness of my heart⁵⁰, which⁵¹ (are) known⁵² fully, may I reach⁵³
*Thee⁵⁴. O Ahura, Mazdā⁵⁵! *⁵⁶with both the
hands entreatingly uplifted through righteousness⁵⁷
and adoration⁵⁸ accompanied by libations and
through the excellence⁵⁹ of good⁶⁰ thought⁶¹

§ in the sense of the English expression "fullness of heart"

❖ 'padā' (=Sanskrit 'pāda' -) : Like the English word 'foot', the meaning of this word is both (1) 'foot, step' (2) 'chant, metric foot, poetic measure'.

♦ This adverb (mat) applies to poetic hymns. Or through poetical chants-verses ('mat - padāish').

❖❖ 'ustāna -zastō' for the explanation of this word see Yasna 28.1.

⊙ In order to make more impressive and emphatic meaning 'thee' is repeated. For its comparison see Yasna 36.1: 'pasuraye pairi - jasānaide Mazdā Ahurā thwā thwā Mainyu Spēneshchā'

9 Tāish⁶¹ vāo⁶² yasnāish⁶³ paiti⁶⁴ stavas⁶⁵

ayeni,⁶⁶ Mazdā⁶⁷ Ashā⁶⁸ Vanghēush⁶⁹

shyaothanāish⁷⁰ Mananghō⁷¹;

yadā⁷² ashōish⁷³ makhvyāo⁷⁴ vasē⁷⁵

khshayā⁷⁶, at⁷⁷ hudānāush⁷⁸ ishayās⁷⁹

gerezdā⁸⁰ khvyēm⁸¹.

9 May I (who am Thy) *praiser⁶¹ *reach⁶² Thee⁶³, O
Ahura Mazdā⁶⁷ through these⁶⁴ prayers (or acts of worship)⁶⁵,
through righteousness⁶⁶, good deeds⁷⁰ and⁶⁹ thought
*when⁷² I am *steadfast⁷³ over my⁷⁴ wish⁷⁵ of
righteousness⁷¹, then *I wish⁷⁶ that like a man possessed of
good *wisdom⁷⁷ I may be⁷⁸ *earnestly yearning⁷⁹
thee with obedience *as an humble petitioner.⁸⁰

❖ 'stavas' - present participle parasmaipada nominative singular masculine of root 'stu' - to praise.

'ayeni' - imperative first person singular parasmaipada of root 'i' to go class 2nd. Its another form aeni occurs (See Vendidad 3.27). Or if 'paiti- ayeni' is taken, then it means 'I keep faith in Thee' (Sanskrit 'prati-i').

1 'yadā' (=Sanskrit 'yadā'), - the meaning of it may be taken in the sense of Persian 'chunkeh' and English 'since'.

§ Original meaning 'I exercise power or I rule', present parasmaipada termination is dropped. Sanskrit root 'kshī'.

❖ 'khvyēm' (Sanskrit 'ayām') Benedictive first person singular parasmaipada of root 'ah' = Sanskrit 'as' - to be class 2nd. Original meaning 'may I become', 'I wish to be'.

♦ 'hudānāush' - I have taken this word as nominative singular like the word 'ash - būzāush'; it can be genitive singular.

⊙ 'ishayās' - causal present participle; Sanskrit root 'ish' = to wish, causal form 'ishaya' = Sanskrit 'ishaya' = to search. Original form 'ishayant'.

⊙ 'gerezdā' - nominative singular of 'gerezdar' - noun masculine; the termination 'dar' instead of 'tar' is attached. Moreover the word 'gerezdā' in Yasna 29.1 is found in the form of a verb.

10 At⁸² yū⁸³ vareshā⁸⁴ yāchā⁸⁵ pairi⁸⁶
 āish⁸⁷ shynothanā⁸⁸, yāchā⁸⁹
 Vohū⁹⁰ chashmām⁹¹ arejat⁹² Mananghā⁹³;
 raochāo⁹⁴ khvēng⁹⁵ asnām⁹⁶ nkhshā⁹⁷
 aēurush⁹⁸, khshmakāi⁹⁹ ashā¹⁰⁰ vahmāi¹
 Mazdā² Ahurā³.

10 Through these (prayers and righteousness) (referred to in the preceding verses) whatever⁸²⁻⁸³ (good) acts⁸⁴ I will perform 'successively'⁸⁶ 'will be considered'⁸⁷ worthy of respect⁹² in the eyes⁹¹ (of men) on account of good thought (i.e., by reason of having been performed with good conscience)

Q *Holy¹⁰⁰ Ahura Mazdā²⁻³ starts⁹⁴, *the Sun⁹⁵, *the informer of (rising of) the day⁹⁷ (i.e., twilight at Dawn) - (all these) *revolve round⁸⁶ to sing Thy¹⁰⁰ hymns of praise¹

* pairi - 'pairi' = Sanskrit 'pan' = successively, severally.

1 vareshā - future tense first person singular parasmaipada of root 'vare' = to perform, to make, future base 'vare- +shā'.

5 arejat - root 'arij' = Sanskrit root 'ari' = to be worth, to deserve, 'seems diminishing' (Mills); 'draws attention' (Harlez); 'pleases the eye' (Darmstadter).

✧ Sometimes the word 'asni' occurs as an adjective; see Yasna 50.5, Yasna 13.91, Visparad 13.1.

✧ 'khvēng' - it is the Gāthic form of the Later Avestā 'hvare' - No termination is added to it. See Yasna 44.3.

✧ Haug, "dawn" (Harlez), "light" (Mills), "increase of the day, i.e., midday" (Darmstadter). According to the root or stem its meaning is "increaser". If this word is read 'ashā' instead of 'nkhshā' then its meaning becomes 'dawn'.

✧✧ aēurush - Perfect tense third person plural parasmaipada of root 'ur' = Sanskrit 'ur' = to move, to go, to rise up, instead of being reduplicated, the root is quoted and the termination 'gati' is added. "Dawn" (Darmstadter).

11 At⁴ vē⁵ staotā⁶ aojāi⁷ Mazdā⁸ āonghāchā⁹,
 yavat¹⁰ ashā¹¹ tavāchā¹² isāichā¹³,
 dātā¹⁴ anghēush¹⁵ aredat¹⁶ Vohū¹⁷
 Mananghā¹⁸; haithyāvarshtān¹⁹ hyai²⁰
 vasnā²¹ ferashōtemem²².

11 O Ahura Mazdā⁸ as long as¹⁰ I can¹² wield the power¹¹ through righteousness¹¹, so long I 'will be known' as the singer of Thy⁸ hymns of praise⁶ as I had been before⁹.

The Creator¹⁴ of the world,¹⁵ (Ahura Mazdā) fulfil¹⁶ the wish¹⁴ most progressive²⁰ of the doers of righteous deeds¹⁸ through good¹⁷ thought¹³.

✧ 'tavāchā isāichā' - for the explanation of these words see Yasna 28.4.

✧ 'āonghāchā' (Sanskrit 'ās') - Perfect Tense first person singular parasmaipada of root 'ah' = Sanskrit 'as' = to be; reduplicated form 'a+ah = āongh' = Sanskrit 'as'.

✧ Original meaning: 'I will be called'.

✧ Original meaning 'increases, prospers', Sanskrit root 'rudh' to grow: "gives help-renders help" (Mills and Harlez). About the explanation of imperfect tense see my Avestā Grammar p. 306.

12 Spentā Mainyō vahishtāchā mananghā

hachā ashāt shyaothanūchā

vachanghāchā, ahmāi dān Haurvātā

Ameretātā Mazdāo khshathrā

Ārmaiti Ahurō.

(Thus verse should be recited twice)

Ashem Vohū 3.

Kat-mōi-urvām¹ Hāitūm² yazamaide³.
 Spentā-Mainyūm⁴ Gāthām⁵ ashaonim⁶
 ashahe⁷ ratūm⁸ yazamade⁹. Spentā -
 mainyēush¹⁰ Gāthayāo¹¹ handātā¹² yazamaide¹³

yenghe hātām āat yesne paiti vanghō.

Mazdāo Ahurō vaēthā ashāt hachā.

yāonghāmchā tāscha tāoschā yazamaide.

We revere¹ Hā² (called) Kat - mōi-urva³. We revere⁴
 Holy⁵ Spentōmad Gāthā (who is) the Lord⁶ of holiness⁷. We revere⁸
 the Hymns⁹ of Spentōmad¹⁰ Gāthā¹¹.

(To recite in Bāz- i.e. in a low tone)

Ahura Mazda Khōdāe, awazūni-e mardum

mardum sardagān hamā sardagān

hambāyaste vehān, ōem bebedin Māzdayasnān

āgahi āstavāni neki rasānad; aedūn bād.

(To recite aloud) Yathā Abū Variyō 2

yasnemcha vahnemcha aojascha zavarecha

āfrināmi Ahurahe Mazdāo raēvatō

khvarenanguhatō, Ameshanām Spentanām.

Gāthābyō spentābyō ratu-khshatrābyō

ashaonibyō, Ahunavaityāo Gāthayāo,

Ushtavaityāo Gāthayao, Spentā - Mainyēush

Gāthayāo, Vohu khshathrayāo Gāthayāo,

Vahishtōishtōish Gāthayāo, ashaonām

fravashinām ughranām aiwī-thūranām,

Paolryō tkaēshanām favashinām, nabā-

nazdishtanām fravashinām. Ashem Vohu 1.

Ahmāi raēshcha; Hazangrem;

Jasa me avanghe Mazdā; Kerfeh mōzd.

Hā 51st

Vohu-khshathra* Gāthā

Know that the Hā of Vohu-khshathra Gāthā is Yaso Hā 51st, which must be recited on the Day of Vohu-khshathra Gāthā with the Khshnuman given below

**Khshnaothra Ahurahe Mazdāo,
Ashem Vohū 1.**

Pa nāme yazdān Ahuramazda khōdāc
awazūni, gorje khōreh awazāyād Geh
Gāthābyō Ahunavad Geh, Ushtavad Geh,
Spentōmad Geh, Vohu-khshathra Geh,
Vahishtëisht Geh, Geh Gāthābyō, Ardāfravash
berasād. *Az hamā, gunāh patet pashemānum;
az harvastin dushmat duzhukht duzhvarsht,
mem pa geti manid, oem gōft, oem kard,
oem jast, oem bun bud ested. Az ān gunāh,
manashni gavashni konashni, tanī ravāni geti
minōāni, okhe avākhsh pashemān pa sē
gavashni pa patet hōm, khshnaothra Ahurahe
Mazdāo, tarōidite angrahe mainyēush;
haithyāvarshitām byāt vasnā *terashōtemem;
staomi ashem. Ashem Vohu 3. Fravarāne
Mazdayasnō Zarathushtrish vīdāēvō Ahura-
ikaēshō (Gāh according to the period of the
day) frasastayaēcha

Ahurahe Mazdāo raevatō khvārenanguhatō,
Ameshanām Spentanām, Gāthābyō spentābyō
ratu-khshathrābyō

* The name of Day Gāthā is derived from the words 'Vohu khshathrem'

occurring in its beginning, i.e., in the first verse. It became 'Vohu Khshatar' in Pahlavi.

* For further details see note 2nd on page first.

This Khshnuman also occurs in the Afringān-i Gāthā.

Translation: May from amongst Gāthā Gāthāhām (i.e., out of five Gāthā Gāthāhām days viz.) Ahunavad Gāthā, Ushtavad Gāthā, Spentōmad Gāthā, Vohu khshathra Gāthā and Vahishtëisht Gāthā and Holy Fravashis come up (unto this prayer)!

† For its translation, see the translation of Ahura Mazda Khōdāc

ashaonibyō; Ahunavaityāo Gāthayāo,
 Ushtavaityāo Gāthayāo. Spentā-mainyēush
 Gāthayāo, Vohu-khshathrayāo Gāthayāo,
 Vahistōishtiōish Gāthayāo, ashaonām
 fravashinām, ughranām aiwi-thūranām,
 Paoiryō- tkaēshanām fravashinām, nabā
 nazdishtanām fravashinām, khshnaothra
 yasnaicha, vahmāicha, khshnaothrāicha,
 frasastayaēcha, yathā Ahū Vairiyō zaotā frā
 me mrūte, athā ratuṣh ashāt-chit hacha frā
 ashava vidvāo mraotū.

Ahurem Mazdām raēvantem
 khvarenanguhantem yazamaide; Ameshā
 Spentā hu-khshathrā hundāongho yazamaide;
 Gāthāo Spentāo rato- khshthrāo ashaonish
 yazamaide; Ahunavaityām Gāthām ashaonim
 ashahe ratūm yazamaide; Ushtavaityām Gāthām
 ashaonim ashahe ratūm yazamaide; Spentā-
 mainyūm Gāthām ashaonim ashahe ratūm
 yazamaide; Vohu-khshathrām Gāthām
 ashaonim ashahe ratūm yazamaide;
 Vahishtōishtīm Gāthām ashaonim ashahe
 ratūm yazamaide; ashaonām vanguhish sūrāo
 spentāo fravashayō yazamaide; Ahunem
 Vairim tanūm pāiti Ahunem Vairim tanūm
 pāiti, Ahunem vairim tanūm *pāiti. Yathā
 Ahū Vairiyō I.

* For the translation of this entire paragraph see page 2-3.

(Hā 51¹⁰)

Nemō¹ vē² Gāthāo³ ashaonish⁴!

1 *Vobū⁵ khshathrem⁶ vairim⁷ bāgem⁸

*aibi-bairishtem⁹, vidishemnāish¹⁰, izbāchit¹¹

ashā¹² antarē-charaiti¹³

shyaothanāish,¹⁴ Mazdā¹⁵ vabishtem¹⁶

tat¹⁷ nē¹⁸ nūchit¹⁹ *vareshānē²⁰

(This verse should be recited twice.)

Homage¹ (be) unto you², O Holy³ Gāthās⁴!

- 1 Good⁵ Kingdom⁶ (which is) worthy-to-be-desired⁷ and most helpful⁸ (help giving⁹) *spreads¹⁰ wealth¹¹, prosperity, happiness, etc. (amongst the people of the world)¹² owing to righteousness¹³ and owing to *pious¹⁴ deeds¹⁵.

Explanation: (By utilising Good Kingdom on the path of Truth and in performing virtuous deeds, besides doing good to the people, it enhances their prosperity and happiness.)

O Ahura Mazdā¹⁵! *let me accomplish²⁰ now¹⁸ that¹⁷ which is the best¹⁹ for us¹⁶.

- * know that the same verse at the end of this Hā also should be recited twice as is being recited in this place.
- * This whole line is quoted in Yasna Hā 15¹⁰.
- * Know that in each stanza of Vohu-khshathra Gāthā there occur three lines in poetic form. Each line consists of 14 (7+7) syllables, with a caesura at the seventh syllable.
- 1 root 'here' = Sanskrit 'bhr' = to support, to help.
- 3 Original meaning 'portion, share' (Sanskrit 'bhāga'); or 'haploess, prosperity' (Sanskrit 'bhāga').
- * 'vidishemnāish' root 'dish' = Sanskrit 'dikshā' = to consecrate.
- * Spiegel, Justi and Darmesteter. Original meaning: "moves within", 'enters'; Sanskrit root 'antar-char'.
- * or let me do; future tense root 'verex'; original for 'varex+sha+āne'.

2 'Fā²¹-vē²² Mazdā²³ paourvīm²⁴ Ahurā²⁵
 ashāi²⁶ yechā²⁷ taibyācha²⁸ Ārmaite²⁹,
 dōishā³⁰-mōi³¹ ishtōish³² khshathrem³³;
 khshmākem³⁴ Vohū³⁵ Mananghā³⁶
 vahmāi³⁷ dāidi³⁸ savanghō³⁹.

2 For righteousness²⁴. O Ahura Mazdā²³⁻²⁵! I
 "regard²² Thee and²⁶ "Ārmaiti²⁹ most supreme. "Do
 Thou grant²⁷ unto me", (O Ahura Mazdā!) "the
 possession²⁸ of (my) wish²⁷. Do Thou grant²⁶ the
 acquisition²⁸ of (its) advantages²⁷ for our²⁴ adoration (or prayer)"
 (done for Thee) with good²⁴ thought²⁶.

2 or I am regarding 'yechā' - Perfect tense first person singular
 parasmaipada of root 'yach' reduplicated form 'yayuch', owing to
 weak base it became 'yecha' by dropping 'a' of the root and by affixing
 the termination 'yecha' = Gāthic form 'yechā'. See Yasna 30.1

* i.e., Perfect mindedness, humility. "Writing is allegorical."

† as gain - in the sense of the English word "Possession". Original
 meaning "Power, dominion, sovereignty".

‡ 'dōishā-mōi' - thou shouldst bestow upon me, 'dōishā' - potential
 mood second person singular parasmaipada of root 'dā' = Sanskrit 'dā' =
 to grant, 'dā' changed to 'da' and by adding the termination 'isha' it
 became 'dāisha' = dōishā = Gāthic form 'dōishā'

3 ā-vē⁴⁰ gēush⁴¹ hēmyantō⁴², yōi⁴³
 vē⁴⁴ shyuothanāish⁴⁵ sārentē⁴⁶, Ahurō⁴⁷
 ashā⁴⁸ hizvā⁴⁹ ukhdhāish⁵⁰ vanghēush⁵¹
 mananghō⁵², yaēshām⁵³ tū⁵⁴ pouruyō⁵⁵
 Mazdā⁵⁶ fradakhstā⁵⁷ ahī⁵⁸.

3. Those who⁴¹ consider Thee⁴² as "the Lord", O
 "Ahura Mazdā⁴⁷! with (their) deeds⁴¹, "tongue⁴² and
 righteousness⁴⁴, (i.e., with truthful utterances) and prayer⁴⁸
 of good⁴¹ thought⁴² (i.e., performed with sincere
 conscience) (and) whose⁴¹ foremost⁴² "guide" Thou
 art⁴³ "will (eventually) merge⁴² in Thee⁴³ "on account
 of (their) renown⁴⁰

2 If the reading 'ashā-hizvā' according to Dr Geldner is taken, then it is
 translated as:- "persons who are of truthful tongues i.e.,
 truth-speaking, regard Thee as the Lord with their deeds and with the
 homage of good thought".

2 'Ahurō' - the word 'Ahurō' is taken in the vocative case. In the words
 ending 'a' sometimes 'ō' occurs at the end in this way, e.g., (twice) Mazdā
 vaēdishtō = O Thou Omniscient Ahura Mazdā! (See Yasna 46.19).

2 'sārentē' - denominative verb from the word 'sarā' (Sanskrit
 'śāstra' = Lord)

† 'fradakhstā' - nominative singular of 'fradakhstur' - noun; see
 Yasna 19.13.

‡ Original meaning 'publicity, sound' (Sanskrit 'ghōṣa') root
 'gush' = Sanskrit 'ghush' = to announce. In this way from the base with
 the meaning 'to announce' English word 'Tame' and Persian word
 'shohrat' are derived.

2 'hēmyantō' - imperative third person plural parasmaipada of root
 'hām-i' = Sanskrit 'sām-i' = to meet, to come together, class 2nd. The
 Gāthic form of Later Avestā form 'hām' became 'hēm'

4 Kuthrā⁵⁹ ārōish⁶⁰ ā fseratush⁶¹,

Kuthrā⁶² merezhdikā⁶³ akhshtat⁶⁴;

Kuthrā⁶⁵ yasō⁶⁶ khvyēn⁶⁷ ashem⁶⁸,

Kū⁶⁹ Spentā⁷⁰ Ārmaitish⁷¹;

Kuthrā⁷² manō⁷³ Vahishtem⁷⁴, Kuthrā⁷⁵

thwā⁷⁶ khshathrā⁷⁷ Mazdāo⁷⁸.

4 Where⁵⁹ (is) 'the cheifainship⁶⁰ of 'Goodness⁶¹ (i.e., where does one get its reward by performing goodness?) (Reply-in the world beyond, assuredly). Where⁶² 'is⁶³ the pardon⁶⁴ (i.e., what kind of deeds one should perform in order to get pardon for the sin?) (Reply - by rendering service to humanity and by performing benevolent deeds). Where⁶⁵ 'shall there be the attainment⁶⁶ of righteousness⁶⁷ (and) where⁶⁸ (shall be found) beneficent⁶⁹ Perfect mentality⁷⁰ (or humility⁷¹) (i.e., which person has these virtues?) (Reply - the person who hates falsehood and pride). In what⁷² (is) the best⁷³ thought⁷⁴? (Reply - in not wishing ill of anyone). Where⁷⁵ (is) 'Thy⁷⁶ Sovereignty⁷⁷ (or authority⁷⁸). O Ahura Mazda⁷⁹? (Reply - in the entire world).

* 'prosperity' (Mills); 'Perfection' (Spiegel and Justi); 'best virtue, all goodness' (Harlez); 'Perfect' (Darmesteter).

† Pahlavi version, Harlez and Darmesteter; 'Lord' (Spiegel and Mills).

‡ 'akhshtat' - = original form 'ahshhtat', by dropping 'l' 'h' is changed to 'kh'; root 'sth' = Sanskrit 'sthā' = to stand, to remain.

§ 'yasō' - nominative plural of 'yas' root 'yas' = Sanskrit 'yachchh', yam=to come (Justi) 'khvyen' - benedictive mood third person plural parasmaipada 'yasō khvyen' is used as compound verb. It can be potential mood as well; root 'ah' = to be, original form 'ah+yyēn'.

§ 'thwā khshathrā' - about these word see my Avestā Grammar page 155⁹

5 Vispā⁷⁹-tā⁸⁰ peresās⁸¹, yathā⁸²

ashāt⁸³ hachā⁸⁴ gām⁸⁵ vīdat⁸⁶

vāstryō⁸⁷ shynothanāish⁸⁸ ereshvō⁸⁹

hās⁹⁰ hu-khratush⁹¹ nemanghā⁹²;

yē⁹³ dāthaēibyō⁹⁴ eresh⁹⁵-ratūm⁹⁶

khshayās⁹⁷ ashivāo⁹⁸ chistā⁹⁹.

5 The diligent⁷⁹ (man) (who is) righteous⁸⁰ through his (good) deeds⁸¹ and 'the man possessing good wisdom⁸² through humility⁸³ (is) 'questioning⁸⁴ all⁸⁵ these⁸⁶ (matters), so that⁸⁷ he 'may render⁸⁸ the world⁸⁹ prosperous⁹⁰ through righteousness⁹¹. (Moreover the above-mentioned person) (being) able⁹² and righteous⁹³ looks upon the righteous⁹⁴ 'leader⁹⁵ 'according to just law⁹⁶ with 'reverence⁹⁷.

❖ 'hās' (= 'hant=s') present participle parasmaipada nominative singular of root 'ah' = Sanskrit 'as' = to be. The word 'hās' is used in the sense of the English word 'being'.

○ i.e., the questioner referred to in the preceding stanza. It is not exactly and precisely known as to whom this reference is applied.

† original meaning: 'may increase, may enhance' root 'vid' = Sanskrit 'vid' = to increase.

its significance is: the leader-appointed by the assembly, or intelligent High priest - 'Dastur' well-versed in religious lore.

‡ 'dātha' - meaning of 'dātha' is 'gift, creation'; it also means 'proper'.

§ 'chistā' - imperfect tense used in the sense of the present indicative (see my Avestā Grammar pages 305-306). 'chista=chit+ta', root 'chit'=Sanskrit 'vi-chit'=to honour, to pay respect, 'appointed' (Mills); 'wise' (Darmesteter).

6 yē¹⁰⁰ vahyō¹ vanghēush² dazdē³
 yaschā⁴ hōi⁵ vārāi⁶ rādat⁷,
 Ahurō⁸ khsbathrū⁹ Mazdāo¹⁰ at¹¹
 ahmāi¹² akāt¹³ ashyō¹⁴,
 yē¹⁵ hōi¹⁶ nōit¹⁷ vidāiti¹⁸
 apēmē¹⁹ anghēush²⁰ urvaēsē²¹.

- n Whoso¹ *in order to propitiate² (Ahura Mazda) *worships³ (Him) with libations⁴, unto that (person)⁵, Ahura Mazda⁶⁻¹⁰ by means of His *omnipotence¹¹ *grants¹² better¹³ than good¹⁴ (i.e., He does better for him). Moreover whoso¹⁵ *does not¹⁶ perform His¹⁷ worship¹⁸, unto that (person)¹⁹ (will) verily²⁰ (be) *worse²¹ than bad²² at the final²³ end²⁴ of the world²⁵ (i.e., he will have to suffer very much eventually)

◆ as an infinitive 'vāra' = Sanskrit 'vara' = desire, pleasure; root 'vere'

◆ See 'rādaughō' (Yasna 45.7; Yasna 46.17)

◆ Just as the meaning of 'kudrat' in Persian is 'power, and omnipotence' + 'dazdē' - its another term 'dustēdath+te,' root 'dā' - class 3rd

◆ Haug: "does not offer libations unto Him" (Harlez and Mills); "whoso does not atone for his sin and does not repent for the same" (Spiegel); "whoso does not offer any gift" (Darmstadter)

◆ 'ashyō' - adjective, accusative singular of 'ashyang' - neuter; this word is the comparative degree of the word 'aka', meaning 'bad'. Its other forms are 'akatura' (Yasht 10.26) and 'ashō' (Yasna Hā 59.31).

7 Dāidi²²-mōi²³ yē²⁴ gūm²⁵ tashō²⁶ apaschā²⁷
 urvarāeschā²⁸ Ameretātā²⁹ Haurvātā³⁰
 Spēnishtā³¹ Maīnyū³² Mazdā³³ tevishi³⁴
 utayūiti³⁵ mananghā³⁶ vohū³⁷ *sēnghē³⁸.

- 7 O Most Beneficent²² Spirit²³ Ahura Mazda²⁴ who²⁵ "hast created²⁶ cattle²⁷, waters²⁸ and plants²⁹, grant thou unto me³⁰ health of the body³¹ and "immortality³² (i.e., happiness of Heaven), strength³³, "power³⁴ and "religious teaching³⁵ on account of (my) "good³⁶ thought³⁷

◆ This verse is quoted in the first verse of Yasna Hā 18th.

◆ 'tashō' - imperfect tense second person singular parasmaipada of root 'tash' = Sanskrit 'takhsh' = to fashion, to create class 1st.

◆ In Yasna Hā 45.5 and in Yasna Hā 46.1 'haurvātā', 'ameretātā' occur in this way.

◆ 'tevishi utayūiti' - When these words 'haurvātā, ameretātā' come together, Dr. Haug and Reverend Mills translate them as "two ever-lasting (or dexterous) powers" and apply them to 'haurvātā, ameretātā'

◆ health of the body and religious teaching - I have taken these five names in accusative dual; see my Avestā Grammar, page 59-60; 'sēnghē' - accusative dual of 'sēnghā' - feminine (like the word urvair). Sanskrit 'shansā'

◆ Or alternatively - grant²² me²³ happiness²⁴ and immortality²⁵ - I praise²⁶ with my pinus²⁷ thought²⁸ these two ever-lasting²⁹ powers³⁰ (Dr. Haug)

8 At¹⁹ zi⁴⁰ tōi⁴¹ vakshyā⁴² Mazdā⁴³,

vidushē⁴⁴ zi⁴⁵-nā⁴⁶ mruyāt⁴⁷,

hyat⁴⁸ akōyā⁴⁹ dregvāitē⁵⁰,

usbtā⁵¹ yē⁵² ashem⁵³ dādrē⁵⁴;

hvō⁵⁵ zi⁵⁶ māthra⁵⁷ shyātō⁵⁸

yē⁵⁹ vidushē⁶⁰ mravaiti⁶¹.

8 O Ahura Mazdā⁴³ I *will indeed⁴⁰ announce⁴¹ Thy⁴² (māthra) (amongst the people), because⁴³ (the religious-minded⁴⁴) man⁴⁵ should declare⁴⁶ to the wise man⁴⁷ (that) (eventually there is) *punishment⁴⁸ for the wicked, and whose⁴⁹ *supports⁵⁰ righteousness⁵¹, (for him there is in store) happiness⁵². (Moreover) whose⁵³ *expounds⁵⁴ the excellences of the māthra⁵⁷ to wise-sagacious man⁵⁸, he himself⁵⁹ is indeed⁶⁰ *joyous⁶¹ *

* At at tōi vakshyā Mazdā - Darmesteter has not translated these words. Its original meaning: 'O Ahura Mazdā! I will surely speak for Thee, i.e. on Thy behalf; i.e. to say, I will surely accomplish Thy Prophecy' 'vakshyā' Future present parasmaipada of root 'vach' = Sanskrit 'vach' - to speak.

† Professor Darmesteter

* 'akōyā' - noun, nominative singular; 'evil, misery, woe' (derived from 'aka' - adj. meaning 'bad').

† 'dādrē' - perfect tense third person singular ātmanepada of root 'dar' = Sanskrit 'dhar' = to cling to, to hold fast to; to support, its ātmanepada form 'didhāra' (see Yasna 13.67).

§ Original meaning: 'māthra speaks'. 'Mravaiti' - present subjunctive.

* 'shyātō' - past participle adjective masculine nominative singular of root 'shyā' (extended form of root 'shā') = to be pleased, to rejoice.

* because he having pointed out the path of truth-righteousness to others, attains to happiness of the spiritual world for his own soul.

9 yām⁶² khshnōtem⁶³ rānōibyā⁶⁴ dāo⁶⁵

thwā⁶⁶ āthrā⁶⁷ sukhrā⁶⁸ Mazdā⁶⁹,

ayanghā⁷⁰ khshustā⁷¹ aibi⁷² ahvāhū⁷³

dakhshtem⁷⁴ dāvōi⁷⁵ rāshyenghē⁷⁶

dregvantem⁷⁷ savayō⁷⁸ ashavanem⁷⁹.

9 O Ahura Mazdā⁶⁹ unto these two opposing parties⁶⁴ (the righteous and the wicked) through Thy⁶⁶ blazing⁶⁷ fire⁶⁷ and molten⁷¹ metal⁷⁰ Thou *dost bring into recognition^{63,62} on (their matters of good and evil), and *by manifesting⁷³ its evidence⁷⁴ Thou dost punish⁷⁵ the wicked⁷² and Thou *dost grant happiness⁷⁶ to the righteous⁷¹, *in both the worlds⁷⁷.

* 'khshnōtem ... dāo' mean also 'Thou dost propitiate or Thou dost please'; 'khshnōta' = 'intelligence' (Harlez and Mills), 'knowledge, recognition, awareness' (Darmesteter).

* 'dakhshtem dāvōi' = 'in order to give the sign' (original meaning); 'dāvōi' infinitive. See Yasna 28.2.

'ahvāhū' - Speigel, Harlez, Mills and Darmesteter have taken this word as locative dual of 'anghu'. Darmesteter also translate it by 'in both the worlds', but he takes this word as made up of 'ahu+ahu' (this world and in the world beyond).

† This meaning does not seem to me to be satisfactory. In order to prove guilt and sinfulness of men, in ancient times they were made to pass through the blazing fire or molten metal was poured upon their bodies. Professor Darmesteter applies this matter of ordeal to this verse. 'rāshyenghē' - Causal infinitive - in order to cause injury; root 'rash' - to wound, to injure, see my Avesta Grammar page 269. Also this word can be causal present second person singular as well. 'savayō' benefiting, rendering benefit - causal present participle nominative singular masculine; also it can be causal imperfect (used in the sense of the present indicative) second person singular.

10 At⁸⁰ yē⁸¹ mā⁸²-nā⁸³ marekshaitē⁸⁴

anyāthā⁸⁵ ahmāt⁸⁶ Mazdā⁸⁷, hvō⁸⁸

dāmōish⁸⁹ drujō⁹⁰ hunush⁹¹, tā⁹² duzhdāo⁹³

yōi⁹⁴ henti⁹⁵; maibyō⁹⁶ zbayā⁹⁷

ashem⁹⁸ vanghuyā⁹⁹ ashī¹⁰⁰ gat¹ tē².

- 10 The 'man'⁸¹ who⁸¹, O Ahura Mazdā⁸⁷! 'seeks to harm'⁸² me⁸² (by following) 'contrary'⁸³ to the 'law of righteousness', is himself⁸⁴ 'the child' of the creation⁸⁵ of the Druj⁹⁰. Such⁹² (persons) are⁹² of evil understanding⁹¹ (or 'foolish'⁹¹). For myself⁹⁶ I praise⁹⁵ righteousness⁹⁴ only. (O Ahura Mazdā!) As (the reward of) Thy⁹⁷ good blessing⁹⁸ may righteousness¹⁰⁰ 'accrue' (unto me)!

- 5 This compound word (mā-nā) is quoted in Yasna Hā 32.10 where Ervad S.D. Bhattacha considers this compound word 'mā-nā' as one word 'mānā' and as the proper name like the names of Aeput-uspa, Vandareman, Dardhiska etc. and explains it as the Daeva worshipper Māna, the opponent of the Religion of Zarathushtra.

- o Reverend Dr. Mills; 'way of Justice' (Professor Harlez).

- * 'anyāthā' = Sanskrit 'anyathā' = 'contrary to; otherwise, in a different way'.

- * 'marekshaitē' - instead of 'mimarekshaitē'; desiderative verb.

- 1 'huvō' = Sanskrit *hu* = child (of the daeva, druj of evil creation); Sanskrit root 'su' = to give birth to. If the word 'hunushitā' instead of 'hunush tā' is taken, then its meaning according to Harlez would be 'supporter, helper' - 'hu+nud+tar' noun. Sanskrit root 'nud' = to encourage.

- 'miscreants' (Reverend Mills). If 'duzhdāo' is taken in the sense of the genitive singular, then it would mean, "such persons are of evil understanding, i.e. of the companions of Angra Mainyu, of wicked understanding". Sometimes the word 'duzhdā' occurs as an adjective of Angra Mainyu also. (See Vendidad 1.10; Vendidad 19.12).

- o Original meaning 'may reach', Sanskrit root 'gā' = to reach (I have taken it as Root Aorist. Or alternatively - if the word 'gat' (Vedic *gā* = indeed) is taken as an adverb, then the sentence would mean thus: 'for me' even (O Ahura Mazdā!) I praise⁹⁵ Thy⁹⁷ righteousness⁹⁴ with my sincere⁹⁶ heart⁹⁹ indeed!

11 Kē¹ urvathō⁴ Spitamāi⁵

Zarathushtrāi⁶ nā⁷ Mazdā.⁸

Kē⁹ vā¹⁰ ashū¹¹ āfrashtā¹²,

Kā¹³ Spentā¹⁴ Ārmaitish¹⁵;

Kē¹⁶ vā¹⁷ Vanghēush¹⁸ Mananghō¹⁹

achistā²⁰ magāi²¹ ereshvō²²

- 12 What¹ man⁷ is the true friend⁴ of Spitamā⁵ 'Zarathushtra', O Ahura Mazdā! Or¹⁰ who⁹ 'had asked'¹² questions (about the Religion) with righteousness¹¹? Through whom¹¹ (can be gained) holy¹³ (or beneficent¹⁴) 'perfect mentality'¹⁵? Or¹⁷ what¹⁶ righteous²² (man) of good¹⁸ thought¹⁹ (is) 'known'²⁰ of 'that herculean task'²¹?

- o Original meaning: '(is) the true friend for Spitama Zarathushtra'.

- o 'āfrashtā' - root-Aorist; if it is taken as nominative singular of 'āfrashtar' the meaning would be 'the questioner (about the Religion); from this are derived the meaning 'disciple, pupil,' root 'peres' = to ask.

- # If 'kā' is considered as feminine nominative singular, its meaning would be 'what Spentā Ārmaiti is that'?

- ¶ Presumably the author alludes to the time of Resurrection and the advent of the 'Saoshyant', the Future Benefactor. In another place the phrase 'mazdā magāi' occurs in this sense (See Yasna 29.11; Yasna 46.14).

- S 'achistā' = 'ā+chit+ta' (past participle), root 'chit' = Sanskrit 'chit' to know. If 'achistā' is considered as Aorist, its meaning would then be thus: what righteous man of good thought is aware of that herculean task (or of the advent of the Resurrection)?

12 Nōit²³ tā²⁴-īm²⁵ khshnāush²⁶

vaēpayō²⁷ kevinō²⁸ peretō²⁹ zemō³⁰.

Zarathushtrem³¹ Spītāmē³² hyat³³

ahmī³⁴ urūraost³⁵ astō³⁶,

hyat³⁷ hōi³⁸ īm³⁹ charataschā⁴⁰

aoderēshchā⁴¹ zōishenū⁴² vāzā⁴³,

12 'These two²³ (persons), the paederast²⁷ and 'the
irreligious²⁸ indeed²⁹ *do not³⁰ please³⁰ on this material³⁰ *bridge²⁶
(i.e., in this corporeal world) Spītamā³² Zarathushtem³¹ who³³
'has reached the supreme status³⁵ as the prophet³⁶ in this (world).

(These two persons) by means of (their) **wicked⁴²
**strength⁴¹ (i.e., by utilising their strength in a bad
way) indeed³⁹ **annoy³⁷ (or oppose by disobeying)
him³⁴ (i.e., that Holy Prophet.)

❖ 'ahmī' - this pronoun applies to 'peretō zemō' (= on the material bridge,
i.e., in this world).

❖ 'asta' = Sanskrit 'asta' = sent, from which is derived 'the prophet' (like
Persian word 'rasūl').

❖ 'urūraost' - Reduplicated Aorist third person singular parasmaipada of
root 'rudh' = Sanskrit 'ruh' - to grow, to rise.

❖ Original meaning 'belonging to the Kavi (i.e., Kōki)'. This word is
applied to those who disobey the commandments of the Zoroastrian
Religion. Gōthar form 'Kevina = Kavi + na' = like the Kavi, belonging to
the Kik.

❖ 'tā' - demonstrative pronoun masculine nominative dual, 'īm' = Sanskrit
'im' a Vedic particle which lays a stress upon the preceding word
(Professor Bendley).

❖ Original meaning 'on the bridge of dust'. This world is our abode for
a short time and it is not a permanent abode. In order to inform this the
world is compared to a bridge in such a way that the bridge is meant only
for passing and not intended for making a permanent abode on it. Similar

writing is also noticed in Persian books, 'Peretō' negative singular of
the 'Peretō' - feminine also there occurs 'peretān' - locative singular
of 'peretu' see verse 13th below.

❖ See Yasna 46.1, root 'khshnu', to please, to rejoice.

❖❖ root 'zish' = Sanskrit 'jish' - to become impure, from which the word
'zōizda' = wicked is derived.

❖❖ 'vāzā' - Sanskrit 'vāja' = strength; root 'vaz' = Sanskrit 'vaj' = to be
strong.

❖❖ 'charataschā' present tense third person dual parasmaipada of root
'char', class Ist. 'charatō' is also noticed. (See Vendidad 13.49) root
'char' = Sanskrit 'atī-char' = "to annoy, to harass, to disobey", "rushes
upon", "attacks" (Harlez and Mills).

'aodereshchā' - I do not understand the meaning of this word. "of the
bosom, of the heart" (Mills), "they push back, they drive out" (Harlez),
"evils, wickedness, pain" (Darmesteter). The translation of this verse
is not so satisfactory as required, Better translation should be attempted.
Reverend Mills considers this verse as an interpolation. Professor
Darmesteter is not sure of his translation and feels doubtful about it.

13 Tā⁴⁴ dregvatō⁴⁵ māredaitī⁴⁶

daēnā⁴⁷ erezāush⁴⁸ haithīm⁴⁹

yebyā⁵⁰ urvā⁵¹ khraodaitī⁵²

chīrvatō⁵³ peretāō⁵⁴ ākāō⁵⁵

khvāish⁵⁶ shyaothanāish⁵⁷ hizvaschā⁵⁸

ashahyā⁵⁹ nāsvāō⁶⁰ pathō⁶¹.

13 The religious 'doctrine'⁴⁴ of 'the righteous (man)'⁴⁵ *crushes down⁴⁶ (eventually) (the doctrine) of the wicked (man)'⁴⁷ indeed⁴⁸ (or without doubt)⁴⁹. Whose (i.e., wicked man's) soul⁵⁰ *wishes⁵¹ to reach the path⁵² of righteousness⁵³ on⁵⁴ the well-known⁵⁵ Chīrvat⁵⁶ "Bridge"⁵⁷ (i.e., the path of Heaven), (but he cannot go there); (hence that soul) *is very much fretted⁵⁸ by means of his own⁵⁹ acts⁶⁰ and by means of his own⁶¹ tongue (i.e. abuses)⁶².

Explanation:- The wicked man succeeds for a short time in this world over the righteous man, but finally he is defeated. Also he on account of his wicked deeds and bad conduct becomes extremely repentant after death on the Chīrvat Bridge, because the path to Heaven is closed for his soul.

1 'erezāush' - genitive singular of 'erezu', Sanskrit 'rju' - truthful, righteous

2 or law (See Yama Hā 46, Verse 6th)

3 'māredaitī' root 'mared' = Sanskrit 'mrd' = Latin 'mord-ere', = to melt,

4 'peretāō' - locative singular of the noun peretu, feminine. There also occurs 'peretā' (See verse 12th of this Hā)

5 'ākāō' - adjective locative singular; owing to 'peretāō' by case attraction it became 'ākāō'; an attracted form for a locative as elsewhere (Mills)

6 Spiegel and Juvit, 'to reach' (Mills); root 'nanā-Sanskrit nash' = Latin 'nanā-ire, nanascere' = to reach.

7 'khraodaitī' - root 'khraod, khraudh' = Sanskrit 'krudh' = to be fretted, to get angry.

14 Nōit⁶² urvāthā⁶³ dātōibyaschā⁶⁴

Karapanō⁶⁵ vāstrāt⁶⁶ arem⁶⁷;

gavōi⁶⁸ ārōish⁶⁹ āsēndā⁷⁰ khvāish⁷¹

shyaothanāishchā⁷² sēnghāishchā⁷³;

yē⁷⁴-ish⁷⁵ sēnghō⁷⁶ apēmēm⁷⁷

drujō⁷⁸ demānē⁷⁹ ādāt⁸⁰.

14 "Friendship with gift or any good act whatsoever cannot be achieved by 'the Karapans, they in their deeds or in their teachings do not teach to take care of the cattle. Owing to their such method ultimately they will go into the Abode of the "Druj".

1 'Karapans' i.e., those who do not accept the commandments of the Religion of Zarathushtra; see paragraph 10th of Homazd Yast,

2 Darmesteter. I do not understand the translation of this verse. Explanation of words:- 'urvāthā' = "friendship" (Darmesteter); "friend" (Mills); 'Dātōibyaschā' = gifts (Darmesteter); "creatures"; (Mills); 'men' (Spiegel); 'Vāstrāt' = 'work, industry' (Darmesteter); 'field' (Mills); 'ārōish' = sufficiently, proper; 'āsēndā' = teach (Darmesteter); "prosper- increase" (Mills).

15 Hyat⁶¹ mizhdem⁶² Zarathushtrō⁶³

magavabyō⁶⁴ chōisht⁶⁵ parā⁶⁶

garō⁶⁷ demānē⁶⁸ Ahurō⁶⁹

Mazdāō⁷⁰ jasat⁷¹ pouryō⁷²

tā⁷³ vē⁷⁴ Vohū⁷⁵ Mananghā⁷⁶

ashāichā⁷⁷ savāish⁷⁸ chivishī⁷⁹.

15 That⁸¹ reward⁸² which⁸¹ (the prophet) Zarathushtra⁸³ has fixed⁸⁴ (or 'has decided to grant'⁸² 'from the very first'⁸⁶ for the Magavans (i.e. truthful religious men)⁶⁴ 'will be awarded'⁸⁵ to you⁸⁴ (O Mazda worshipping Zoroastrians!) (too) with blessing⁷⁹ on account of (your) good⁷⁸ thought⁷⁷ and righteousness⁷⁷.

Explanation:- (About what that reward is stated below)

(That reward i.e., Gōrōthmān Heaven) (which) Ahura Mazda^{69,70} entered⁷¹ first of all⁷² in the Garōthmān^{67,68}.

✧ Or 'from before' (Sanskrit 'para'), in the sense of English 'before' 'from older times' (Haug).

* Dr. Haug, "bestowed" (Spiegel); "promised" (Darmesteter) 'declared' (Mills). 'chōisht' = imperfect tense third person singular parasmaipada of root 'chish' class 2nd.

† 'chivishī' = Passive Aorist third person singular; original root 'chish'; extended form of chish is 'chivish' 'chivish + ī'. About this see my *Avestā Grammar* page 234th.

○ See *Artivisura Neyliyesh*, para 9th, and *Ardebelsesh Yasht*, paragraphs 3-4. This last sentence seems to have been added as a commentary.

16 Tām¹⁰⁰ Kavā¹ Vishtāspō²

magahyā³ kbshathrā⁴ nāsat⁵

vanghēush⁶ padebish⁷ mananghō⁸

yām⁹ chistim¹⁰ ashā¹¹ mantā¹²

Spentō¹³ Mazdāō¹⁴ Ahurō¹⁵

athā¹⁶-nē¹⁷ sazdyāi¹⁸ ushtā¹⁹.

16 "King Vishtāspa by means of his virtuous conduct has realised the wisdom of good conscience in just Sovereignty (i.e., by having good conscience whatever benefits may accrue). He is a Wise and Benevolent Sovereign. He will do good to us⁹".

✧ Darmesteter. I have not understood the meaning of this verse clearly. **Explanation of words:-** 'magahyā' - an enterprise, a herculean undertaking (See *Yasna* 53.7). 'nāsat' - Aorist third person singular parasmaipada of root 'nas' = Sanskrit 'nash' = to attain, to reach. 'padebish' noun instrumental plural, "chant, metric foot, poetic measure". "conduct, way" (Darmesteter). "mantā" - Root Aorist third person singular ātmanepada of root 'man' = Sanskrit 'man' 'Spentō Ahurō Mazdāō' these words Darmesteter has applied to 'Vishtāspō' (King Vishtāspa) and has translated "the wise and benevolent sovereign". 'Sazdyāi' infinitive; original form root 'sangh+dyāi'; root 'sangh' = Sanskrit 'shas', 'shās' = to teach; its meaning also is 'to learn' (See *Yasna* 30.2).

17 Berekhdhām²⁰ mōi²¹ Ferashaoshtrō²²Hvō-gvō²³ daēdōishti²⁴ kehrpem²⁵daēnayāi²⁶ vānghuyāi²⁷ yām²⁸hōi²⁹ lshyām³⁰ dātū³¹kshayās³² Mazdāo³³ Ahurō,³⁴ashahyā³⁵ āzhdyāi³⁶ gerezdūm³⁷.

17 Ferashaoshtra, the descendant of ²⁰Hvōgva Family, has shown²¹ me²² 'precious his daughter'. For the propagation of the good (Mazda worshipping) Religion it would be better if 'Almighty' Ahura Mazda^{33,34} 'may grant (me) his'²⁴ (i.e., Frashashtra's) beloved²⁰ (daughter). ²⁶For gaining²⁶ righteousness²⁸ (O Mazda - worshippers!) you 'acknowledge (her) with respect'²⁷

Explanation:- Prophet Zarathushtra liked the daughter of Frashashtra, named Hvōvi on account of her being good, virtuous and pious. He prays earnestly to Ahura Mazda that it would be better if she becomes his wife. In the work of propagating the good Mazda-worshipping Religion she can help him whenever necessary. At last his heart's desire was fulfilled.

❖ Frashashtra and Jāmāspa who were both brothers belonging to Hvōgva Family were regarded as the most staunch disciples and helpers of the Prophet Zarathushtra. Jāmāspa was the prime Minister of King Viśrāspa. Frashashtra asked holy Zarathushtra some questions. Some statement about this we find in the Yama Hā 71.

✧ 'beloved' (Darresteur), 'fortunate and dear' (Mills).

✧ I have taken the word 'kehrpem' in the sense of man, person, mortal in the common gender like the English word 'Body' and I have assigned its meaning here 'daughter' quite suitable and appropriate here in the context.

† 'daēdōishti' - Reduplicated Aorist third person singular parasmaipada of root 'dāi' = Sanskrit (dā) = 'to show'; to exhibit to view or notice; it

is reduplicated and the termination 'i' is added.

§ Like the Persian word 'kāder', the word 'kshayās' is used in both the sense of 'mighty and Almighty'. Its meaning is also "ruling", "exercising authority".

❖ About this meaning of the imperative mood see my Avestā Grammar page 409.

¶ or for having the desire of righteousness; root 'āzh' = Sanskrit 'āh' = to wish, to aim at; 'āzhdyāi' - infinitive.

✧ "In order to gain holiness you may sing His (i.e., Ahura Mazda's) hymns of praise" (Harlez). 'gerezdūm' - imperative mood second person plural āmanepada; 'gerezdūm' - variant given by Geldner.

18 Tām³⁸ chistim³⁹ Dē-Jāmāspō⁴⁰

Hvō-gvō⁴¹ ishtōish⁴² khvarenāo⁴³
 ashā⁴⁴ verentē⁴⁵, tat⁴⁶ khshathrem⁴⁷
 mananghō⁴⁸ vanghēush⁴⁹ vidō⁵⁰;
 tat⁵¹ mōi⁵² dāidi⁵³ Ahurā⁵⁴
 hyat⁵⁵ Mazdā⁵⁶ rapēn⁵⁷ tavā⁵⁸.

18 Jāmāspa 'the Wise'⁴⁰ of the Family of Hvō-gva⁴¹
 'desires'⁴² wisdom⁴² (i.e., sufficient) glory⁴³, sovereignty⁴⁴
 (acquired) through righteousness⁴⁴ and 'possession'⁵⁰
 of good⁴⁹ thought⁴⁹, (i.e., he so desires that these
 four objects may be accrued to him). In accord with
 his wish⁴²

O Ahura Mazdā⁵⁴⁻⁵⁶! grant Thou⁵⁵ unto me⁵² that⁵¹
 which⁵⁰ (may be) 'delight giving'⁵⁷ to Thee⁵⁸.

Explanation:- Do Thou ascribe such qualities in me
 whereby by leading a good life and by doing good
 to the people Thou mayest become pleased and
 joyous.

'Dē' = wise, sagacious; root 'dā' = Persian 'dāndan' = to know.

§ 'vidō' = noun, accusative singular of vidah-neuter from root
 'vid' = Sanskrit 'vid' = to obtain, to acquire. If the word is to be derived
 from root 'vid' = Sanskrit vid = to know, then the word means
 'knowledge, information'.

§ 'verentē' = present tense third person singular ātmanepada; letter 'n' in
 the middle may be of class 7th or it may be instead of 'na' of the 9th class
 (See Yasna 23.16).

• Original meaning: 'grant Thou unto me that which may be Thy joy'.
 If we regard the word 'rapēn' as a noun, then it is accusative plural;
 Darmesteter considers this word as present participle; root
 'rap' = Sanskrit 'ram' = Latin 'rap-ere'.

19 Hvō⁵⁹ tat⁶⁰ nā⁶¹ Maidyō-māonghā⁶²

Spitamā⁶³ ahmāi⁶⁴ dazdē⁶⁵,
 dsēnayā⁶⁶ vaēdemnō⁶⁷, yē⁶⁸
 ahūm⁶⁹ ishasās⁷⁰ aibi⁷¹,
 Mazdāo⁷² dātā⁷³ mraot⁷⁴,
 gayehyā⁷⁵ shyaothanāish⁷⁶ vahyō⁷⁷.

19 (Prophet Zarthushtu says:) 'O Maidyō-māonghā⁶², descendant
 of Spitamā⁶³! who⁶⁴ having educated through the
 Religion (i.e., by becoming a scholar in the lore of the Religion)
 and 'having displayed his love'⁷⁰ for the people of the world⁶⁸ and
 (having become) more virtuous⁷¹ through the acts⁷² of his life⁷³,
 announces⁷⁴ the laws⁷⁵ of Ahura Mazdā⁷², that man⁶⁹ himself⁶⁹ 'is
 regarded⁶⁵ devoted⁶⁵ to 'us⁶⁶ (or dedicated) (i.e., is
 considered as belonging to our side and as
 co-operating in our work).

• Know that Maidyō-māonghā was the son of the uncle of the Holy
 Zarthushtu and he was the first and foremost disciple of the Prophet.
 He helped him to the large extent in the work of propagating the good
 Mazdā-worshipping Religion.

Original meaning: 'being a lover of the people of the world' *'ishasās'
 inchoative present participle nominative singular masculine of root
 'ish' = Sanskrit 'ish' = to love.

† 'ahmāi' = First Personal pronoun dative plural; (see Yasna 47.1).

‡ 'dazdē' = present tense ātmanepada of root 'dā' = Sanskrit 'dā' = to
 dedicate oneself, to devote; or Vedic 'dā' = to bind one's self.

20 Tat⁷⁸ vē⁷⁹-nē⁸⁰ hazaoshāonghō⁸¹

vispāonghō⁸² daidyai⁸³ savō⁸⁴,

ashem⁸⁵ Vohū⁸⁶ Mananghā⁸⁷ ukhdhā⁸⁸

yāish⁸⁹ Ārmatīsh⁹⁰,

yāzemnāonghō⁹¹ nemanghā⁹²

Mazdā⁹³ rafedrem⁹⁴ chagedō⁹⁵.

20 'Grant' us⁷⁸ happiness⁸² (or prosperity)⁸¹ 'O you'⁷⁹ all⁸⁰ (Holy Immortals⁸⁰) of one will⁷⁹ (i.e., working with sincerity for the prosperity of the world) 'on account of (our) 'righteousness⁸², good⁸³ thought⁸⁴ and homage⁸⁵ whereby⁸⁶ Perfect-mindedness⁸⁷ (is accrued). (May we be) 'the seekers'⁸⁸ with eagerness⁸⁹ of the joy⁹⁰ of Ahura Mazda⁹¹ and the worshippers (of Him) with humility⁹².

❖ 'vē-nē' = 'you unto us', 'vūem' (=Sanskrit 'vayam') - its shortened form 'va, vā=vē' (See Yasna 40.4). Similarly the shortened form of 'yūzhem' is 'yūsh'. Alternatively, - or 'tēm nē' (Yasna Hā 45.8, 9, 10) occurs in the same way phrase 'vē-nē' must be considered; this form occurs rarely.

❖ Mills See Yasna 10.51; Khoshdel Neyāyesh, para 1st, or alternatively: 'O Holy Immortals working with one accord! (Vocative plural) you may grant us prosperity.

* In the original text this word is in the accusative singular.

† i.e., owing to righteousness, good thought and prayer

‡ 'daidyai' infinitive used as a verb, (see Yasna 28.2; 29.3; 31.5; 43.11, 12, 14; 44.2, 17; 46.15)

❖ 'chagedō' = present participle parasmaipada masculine nominative plural; root 'chag' = Persian 'chagidan' = to wish, to desire, Gāthic form of 'chagantō, chagātō' became 'chagedō', letter 't' is changed into soft form 'd'

21 Ārmatōish⁹⁶ nā⁹⁷ spentō⁹⁸ hvō⁹⁹

chisti¹⁰⁰ ukhdhāish¹ shyaothanā²,

daēnā³ ashem⁴ spēnvat⁵, Vohū⁶

khshathrem⁷ mananghā⁸,

Mazdā⁹ dadāt¹⁰ Ahurō¹¹, tēm¹²

vanguhīm¹³ yāsā¹⁴ ashīm¹⁵.

21 The man⁹⁷ of perfect-mindedness⁹⁶ himself (is) bountiful⁹⁹ through his wisdom¹⁰⁰, (good) utterances¹ and (good) action². Through (his) religiousness³ doth Ahura Mazda^{9,11} bestow¹⁰ (him) 'happiness-giving'⁵ 'righteousness⁴ and through (his) good⁶ thought⁷ sovereignty⁸. 'This¹² divine¹³ blessing¹⁴ I pray¹⁵ for (from Ahura Mazda), (i.e., I so wish that I too may get path of good fortune and authority.)

❖ Original meaning "bountiful", "blessed" (Mills), 'spēnvat' - adjective neuter accusative singular; its another form is 'spenta' (see the same verse)

❖ i.e., for his religiousness. He points out to that man good and fortunate path 'whereby' he becomes happy. The meaning of 'asha' can also be 'reward of righteousness, meritorious deed'

If the word 'tēm' is taken in the sense of the Gāthic form 'tām' (feminine), then it can be applied to 'ashīm':

22 Yehyā¹⁶ mōi¹⁷ ashāt¹⁸ hachā¹⁹
 vahishtem²⁰ yesnē²¹ paiti²²,
 vaēdā²³ Mazdāo²⁴ Ahurō²⁵,
 yōi²⁶ āongharechā²⁷ hēntichā²⁸,
 tē²⁹ yazāi³⁰ khvāish³¹ nāmēnīsh³²,
 pairichā³³ jasāi³⁴ vantā³⁵.

22 (Among those) who¹⁶ *have been¹⁷ and who are¹⁸ the best¹⁹ in performing Yasna²¹⁻²² with righteousness¹⁹⁻²⁰, (and whom) Ahura Mazda²³⁻²⁴ *has known²⁵, I worship³⁰ such (persons)²⁹ with their own³¹ *names³² and I *may teach³⁴ (them) with sincere love³³

① 'āongharechā' - Perfect tense third person plural parasmaipada of root 'ah' = Sanskrit 'ās' = to be, to exist; see my Avestā Grammar, page 309⁶

② If the pronoun 'mōi' is applied to Ahura Mazda, then the meaning would be 'in performing or consecrating My Yasna'

③ 'vaēdā' - Perfect tense third person singular parasmaipada of root 'vid' = Sanskrit 'vid' = to know. The reduplicative syllable is dropped. Original form is 'vivaēda'. In Sanskrit too the same form occurs: 'veda'.

④ 'nāmēnīsh' - in the sense of the instrumental plural. Perhaps it may be the corrupted form of 'nāmebīsh'

⑤ This entire verse is found in Yasna 15.2. For comparison see the strophe of 'yenghe hātām'.

23 Vohū khshathrem vairim būgem aibi-
 bairishtem, vidishemnāish izhāchit ashā
 antarē-charaiti shyaothanāish, Mazdā
 vahishtem tat nē nūchit vareshānē⁴.

(This verse to be recited twice)

Ashem Vohu 3. Vohu - khshathrām¹

Hāitīm² yazamaide³. Vohu Khshathrām⁴

Gāthām⁵ ashaonīm⁶ ashahe⁷ ratūm⁸

yazamaide⁹. Vohu-khshathrayāo¹⁰

Gāthayāo¹¹ handātā¹² yazamaide¹³.

Yenghe hātām āat yesne paiti vanghō.

Mazdāo Ahurō vaēthā ashāt hachā,

yāonghāmchā tēschā tāoschā yazamaide.

We revere² the Hā (or chapter)¹ (named) Vohu-khshathra¹. We revere the Holy⁶ Vohu-khshathra⁴ Gāthā⁵ (which is) the Lord⁸ of righteousness⁷ we revere¹¹ the prayer¹² of Vohu - khshathra¹⁰ Gāthā

(To recite in hā - i.e., in a low tone)

Ahura Mazda Khōdāe, awazūnīe mardom,
 mardom sardagān hamā sardagān hambāyaste
 vehān, oem behedīn Māzdayasnān āgahī
 āstavānī nekī rasānad; nedūn bād.

④ The same verse occurs as the first verse of this Hā. For its translation and explanation, see the first verse of Hā 51st.

(To recite aloud) Yatha Ahū Vairyo 2.

Yasnemcha vahmemcha aojascha zavarecha
āfrināmi. Ahurahe Mazdāo raēvatō
khvarenanghubatō, Ameshanām Spentanām,
Gāthābyō Spentābyō ratu-khshathrābyo
ashaonibyō. Ahunavaityāo Gāthayāo,
Ushtavaityāo Gāthāyāo, Spentā- mainyēush
Gāthayāo, Vohu - khshathrayāo Gāthayāo,
Vahishtōishtoish Gāthayāo, ashaonām
fravashinām, ughranām aiwithūranām,
Paoiryō-tkaēshanām fravashinām nabā-
nazdishtanām fravashinām.
Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem;
Jasa me avanghe Mazdā *Kerfeh mozd.

Hā 53rd

Hā of Vahishtōisht *Gāthā

Know that the Hā of Vahishtōisht Gāthā which is the Hā 53rd of Yasna must be recited on the 'Vahishtōisht Gāthā' Day with the 'Khshnuman' given below.

Khshnaothra Ahurahe Mazdāo. Ashem
Vohū 1.

Pa nāme yazdān Ahura Mazdā Khōdāe
awazūni, gorje khōreh awazāyād Geh
Gāthābyō Ahunavad Geh, Ushtavad Geh,
Spentōmad Geh, Vohu - khshathra Geh,
Vahishtōisht Geh, Geh Gāthābyō, ardāfravash
berasād. *Az hamā gunāh patet pashemānum;
az harvastin dushmat duzhukht duzhvarsh,
mem pa geti manid, oem gōft, oem kard, oem
jast, oem būn būd ested. Az ān gunāh
manshni gavashni kunashni, tanī rāvāni, geti
minōāni, ōkhe avākhsh pashemān pa se
gavashni pa patet hōm. Khshnaothra
Ahurahe Mazdāo, tarōidite angrahe
mainyēush; haithyā - varshatām hyat vasnā
*fērashōtemem; staomi ashem. Ashem Vohū
3. Fravarāne mazdayasnō Zarathushtrish
vidaēvō Ahura tkaēshō (Gāh according to the
period of the day) frasastayaēcha.

- ✱ The name of this Gāthā is derived from the words 'Vahishtā ishtish' occurring in its beginning, i.e., in the first verse. The compound word of Avesta 'Vahishta ishti' became 'Vahishtōishti'. 'Vahishta ishti' means 'the best wish'.

✧ About this for further details see note 2nd on page first.

This khshnuman also occurs in the Āfringān i Gāthā.

Translation:- May from amongst Gāthā Gāthānbārs (i.e., out of five Gāthā days viz) Ahunavad Gāthā, Ushtavad Gāthā, Spentōmad Gāthā, Vohu khshathra Gāthā, and Vahishtōishti Gāthā and Holy Fravashis come up (unto this prayer).¹

¶ For its translation, see the translation of 'Ahura Mazda khōdāe'.

Ahurahe Mazdāo raēvatō khvarenanguhatō,
Ameshanām Spentanām, Gāthābyō Spentābyō
ratu-khshathrābyō ashaonibyō, Ahunavaityāo
Gāthayāo, Ushtavaityāo Gāthayāo,
Spentamainyēush Gāthayāo, Vohu -
khshathrayāo Gāthayāo, Vahishtōishti
Gāthayāo, ashaonām fravashinām ughranām
aiwithūranām, Paoiryō-tkaēshnām
fravashinām, nabānazdishtanām fravashinām,
khshnaothra yasnāicha vahmāicha,
khsnaothrāicha frasastayaēcha, Yathā Ahū
Vairiyo zaotā frā me mrūte, athā ratush
ashāt-chīt hacha frā ashava vidvāo mraotū.

Ahurem Mazdām raēvantem khvaren-
anguhantem yazamaide; Ameshā Spentā
hukhshathrā hudhāonghō yazamaide. Gāthāo
Spentāo ratu-khshathrāo ashaonish yazamaide.
Ahunavaitem Gāthām ashaonim ashahe ratūm
yazamaide; Ushtavaitem Gāthām ashaonim
ashahe ratūm yazamaide; Spentā-mainyūm
Gāthām ashaonim ashahe ratūm yazamaide;
Vohu-khshathrām Gāthām ashaonim ashahe
ratūm yazamaide; Vahishtōishitim Gāthām
ashaonim ashahe ratūm yazamaide; ashaonām
vangubish sūrāo spentāo fravashayō
yazamaide; Ahunem Vairim tanūm pāiti,
Ahunem Vairim tanūm pāiti, Ahunem Vairim
tanūm *pāiti. Yathā Ahū Vairiyo 1.

✱ For the translation of this entire paragraph see pages 2-3

(Hā 53rd)Nemō¹ vē² Gāthāo³ ashaonish⁴.1 *Vahishtā⁵ ishtish⁶ srāvi⁷Zarathushtrahē⁸ Spītāmahyā⁹yezi¹⁰ hōi¹¹ dāt¹² āyaptā¹³, ashāt¹⁴hachā¹⁵ Ahurō¹⁶ Mazdāo¹⁷ yavōi¹⁸vispāi¹⁹ ā hvanghevim²⁰;yaēchā²¹ hōi²² daben²³ sashkenchā²⁴daēnayāo²⁵ vaughuyāo²⁶ ukhdhā²⁷*shyaothanāchā²⁸.

(This verse to be recited twice)

Homage¹ (be) unto you², O Holy³ Gāthā⁴)

The best⁵ wish⁶ of Spitama⁷ Zarathushtra⁸ 'has been fulfilled': when⁹ (the Creator) Ahura Mazda¹⁰⁻¹⁷ gave¹² him¹¹ two gifts¹³ on account of (his) righteousness¹⁴⁻¹⁵ (viz. (1)) 'good life'²⁰ (i.e., happiness of heaven) 'for all eternity'¹⁶⁻¹⁷ and (2) (those) who were (first) 'tormenting'²¹ him²² 'were wishing earnestly to learn'²⁴ the teachings²⁷ and the acts²⁸ of (his) Good²⁶ Religion²³

- * Know that just as this verse is recited here, in the same way the same verse occurring at the end of this Hā is enjoined to be recited twice.
- * Know that in each verse of Vahishtoish Gāthā occur four lines poetically. Professor Darmesteter describes the Metre of this Hā as under: "First two lines uniform in syllables, second two lines uniform in syllables. In the first and second lines there are 7+5 = 12 syllables, i.e., there is a caesura at the end of the 7th syllable. In the third and fourth lines there are 7+7+5 = 19 syllables, i.e., there is a caesura at the end of the 7th syllable. Hence the arrangements of syllables of 4 lines is thus: 2 (7+5), 2 (7+7+5)"

- * Original meaning is "is heard" 'srāvi' - Passive Aorist third person singular of root 'sru' = Sanskrit 'śru' = to hear. For the explanation of the word 'srāvi' see my Avestā Grammar page 254.
- † 'yavōi vispāi' - Later Avesta form of 'yavōi vispāi' is 'vispāi yave'. (See Yasna 40.2; Yasna Hā 41.2)
- § 'hvanghevim' = hu + anghu + ya + m = happy life.
- ¶ 'daben' - root 'dab' = Vedic 'dabh' = to torment, to hurt.
- ◇ Original meaning: "wished to learn" root 'sach' = to learn; without reduplication by adding 'sha' of the desiderative verb it became 'sach+sha'; then having altered 'ch' and 'sh' and by adding the imperfect tense third person plural termination it became 'sashken'; 'sashken' = wished to learn "disciples" (Justi and Mills); "teaches" (Harlez). "teaching" (Darmesteter). If the meaning 'Disciples' is accepted, then it can be translated as under: through the teaching and acts of the Good Religion (i.e., by their acting according to the sacred hymns of that Religion and good deeds) they became the disciples of the Religion.

2 Atchā²⁸ hōi²⁹ schantū³¹ mānanghā³²

ukhdhāish³³ shyaothanāishchā³⁴,

khshnūm³⁵ Mazdāo³⁶ vahmāi³⁷ ā fraoret³⁸

yasnūschā³⁹, Kavachā⁴⁰ Vishtāspō⁴¹

Zarathushtrish⁴² Spītāmō⁴³

Ferashaoshtraschā,⁴⁴ dāonghō⁴⁵

erezush⁴⁶ pathō⁴⁷ yām⁴⁸ dāēnām⁴⁹

Ahurō⁵⁰ Saoshyantō⁵¹ dadāt⁵².

- 2 Now When²⁸ (they are anxious) for (singing) the hymns of praise²⁹ of Ahura Mazda³⁰ "by having faith"³¹ "on the lore of the Religion"³² and on the worship with rituals³³, with (good) thought³⁴, words³⁵ and deeds³⁶, (then) Kay³⁷ Vishtāspa³⁸, the acceptor of the Religion of Spīnāmā³⁹ "Zarathushtra"⁴⁰ and Frashaoshtra, "well-versed in the Religion"⁴¹ "will teach (or would be better if they teach) to "each" one"⁴², the paths⁴³ "of righteousness"⁴⁴, (i.e.) the Religion⁴⁵ of the Saoshyant⁴⁶ which⁴⁷ Ahura Mazda⁴⁸ made⁴⁹.

Explanation:- (Resting on the authority of King Vishtāspa, Holy Zarathushtra in later times of his prophethood entrusts his work to the Dasturs - High Priests - pious and well-versed in the Religion)

²⁸ in the sense of the Persian 'ma'rifat' 'kshnū=khshnō' = Persian 'shenākhidan' = to know, to recognise; see Yasna 48.12.

³¹ 'fraoret' - present participle of root 'fra-vere', see Yasna 30.5.

⁴⁰ 'Zarathushtrish' - this title or epithet can be applied to any person who accepts the Religion of Zarathushtra. cf. the sentence recited every where: Mazdayasnō Zarathushtrish vidēyo Ahura-kshnō.

⁴⁵ 'dāonghō' - nominative singular of adj. 'dāonghā' (see Fravardin Yasht, 98th paragraph). If the original word 'dā' is taken, it would be nominative plural and applies to all proper nouns.

- ⁴⁸ i.e., the persons referred to in the preceding verse who have shown their wish to put faith on the Religion of Zarathushtra revealed by Ahura Mazda.
- ⁴⁹ Original meaning 'true paths', 'erezu' = Sanskrit 'rju' = straight, true.
- ⁵¹ 'schantū' - imperative third person plural parasmaipada; original word- 'sachantu' (root 'sach'). Like the Persian word 'āmukhtan' root 'sach'; 'to teach' and 'to learn' appears to be used in both the senses in this verse.

3 Tēmchā⁵³-tū⁵⁴ Pouruchistā⁵⁵ Haēchat-aspānā⁵⁶ Spitāmī⁵⁷ yezivī⁵⁸ dugedrām⁵⁹Zarathushtrahe⁶⁰ vanghēush⁶¹ paityāstēm⁶²mananghō⁶³ ashahyā⁶⁴ Mazdāoschā⁶⁵taibyō⁶⁶ dāt⁶⁷ sareṃ⁶⁸ athā⁶⁹hēm ferashvā⁷⁰ thwā⁷¹ khrathwā⁷²spēnishiā⁷³ Ārmatōish⁷⁴ hudānvarešvā⁷⁵.

- 3 O thou⁷⁶ "Pouru - chista"⁷⁷ of the Family of "Haēchat - aspānā"⁷⁸ O thou⁷⁹ "youngest"⁸⁰ amongst the daughter⁸¹ of Zarathushtra⁸² of the descendant of Spitamī (the Creator) Ahura Mazdā⁸³ has fixed⁸⁴ (or has destined) him⁸⁵ (i.e., Jāmaspa, brother of Frashaoštra) who is⁸⁶ "devoted"⁸⁷ to "good"⁸⁸ thought⁸⁹ and righteousness⁹⁰, for thee⁹¹ "as the husband"⁹², therefore now⁹³ "do thou keep on conversing"⁹⁴ with him⁹⁵ and through thy⁹⁶ holiest⁹⁷ (or most bountiful) wisdom⁹⁸ of perfect-mindedness⁹⁹ do thou work with good¹⁰⁰ "prudence"¹⁰¹.

○ "Haēchat - aspa" and "Spitamān" are the names of the ancestors of the Prophet Zarathushtra. Haēchat-aspa the name of the grand father of the grand father of Zarathushtra and Spitamān is the name of the grand father of the grand father of Haēchat aspa (Sheth K R. Cama).

✧ Know that the Prophet Zarathushtra had three sons and three daughters. Names of the sons: (1) Ista vātra (2) Urvatā-nan, (3) Khorshed-chishes. Names of the daughters: (1) Freni, (2) Thriti (3) Pouru-chista. Amongst them Pouruchista was the youngest daughter (See Yasht 13. 98 and 139).

✧ "dugedrām" this is genitive plural of "dugdhār" (Sanskrit "dadhāra"; root 'dugh' = Sanskrit 'doh' = to milk).

✧ Reverend Milk, "worthy of adoration" (Dr. Spiegel), root 'yaz'.

✧ Pahlavi contemporary.

✧ "vanghēush paityāstēm mananghō ashahyā" - These words have occurred in the epithet of "sareṃ" = husband.

'paityāstēm' - original meaning 'sat above' (root 'paiti-āh'; Sanskrit 'ās' = to sit); persevering, strongly attached to. Compare English word 'assiduous' (from Latin 'sedere' = to sit), "follower in accordance with the command, obedient," 'Paityāsti' = obedience (Justi); "help, support" (Mills and Harlez).

✧ Original meaning 'chieftain' Compare Sanskrit 'pati' = lord, master, husband.

✧ 'hēm ferashvā' = the Later Avestā form 'hēm-peresānguhā' - Imperative mood ātmanepada second person singular of root 'hāmperes' = Sanskrit 'sam - prachchh'.

✧ Do thou work like one possessed of good wisdom. 'hudānvarešvā' = 'hudānu' - varešvā; 'hudānu' = of good wisdom (see Yasna 31.16; Yasht 1.15). 'varešvā' - imperative mood second person singular ātmanepada of root 'verez' = to work; 'vareez + liva = varešvā.' See my Avestā Grammar, page 255-256.

4 Tēm⁷⁶ zī⁷⁷ vī⁷⁸ speredāni⁷⁹ varāni⁸⁰,
 yā⁸¹ fedhrōi⁸² vidāt⁸³ paithyaēchā⁸⁴
 vāstraēibyō⁸⁵ atchā⁸⁶ khvaētaovē⁸⁷
 ashāuni⁸⁸ ashavabyō⁸⁹, mananghō⁹⁰
 vanghēush⁹¹, khvēnvat⁹² hanghush⁹³
 mē⁹⁴ bē-et⁹⁵ ush⁹⁶, Mazdāo⁹⁷
 dadāi⁹⁸ Ahurō⁹⁹ daēnayāi¹⁰⁰
 vanghuyāi¹ yavōi² vīspāi³ ā⁴.

4 (Pouru-chista replies):- Indeed⁷⁶ I ⁷⁷will love⁸⁰ him⁷⁸ (i.e., my destined husband) and ⁷⁸I will vie⁷⁹ with him more⁷⁸ (in my love with him, i.e., I will try to show him more love than (my husband) he will show his love for me).

(Pouru-chista advises her friends as under:.) (The daughter) who⁸¹ ⁸²will remain faithful⁸² to her ⁸³father⁸², to her ⁸⁴husband, to her ⁸⁵men⁸⁵ as well as⁸⁶ her ⁸⁷kinsman⁸⁷ (and) to righteous⁸⁸ men⁸⁸, her ⁸⁹wish⁸⁹ of good⁹⁰ thought⁹⁰ ⁹¹will be fully⁹¹ fulfilled⁹¹, (and the Creator) Ahura Mazdā⁹² for (her) good⁹³ ⁹⁴conscience⁹⁴ will grant (her) ⁹⁵Garōthmān (Heaven)⁹⁵ for all eternity⁹⁶⁻⁹⁷.

76 'varāni' - imperative mood first person singular parasmaipada of root 'vare' = Sanskrit 'vr' = to love class 1st.

77 'speredāni' - imperative mood first person singular parasmaipada of root 'spared' = Sanskrit 'spardh' = to emulate, to vie.

78 'ashāuni' = Later Avestā form 'ashāuni' - i-base; it is antecedent to 'yā'.

79 'fedhrōi' - Later Avestā form 'pithre' - dative singular of 'pitar' Sanskrit 'pitar'.

80 'paithyaēchā' - this word is dative singular of 'paiti' - Sanskrit 'Pati' its other form is 'patē' (see Yasna 52.2. (unānā patē).

81 Original meaning: 'to the farmers', to the workers, to the diligent or industrious.

- 8 'khvaētaovē' - its common form is 'khvaētare' (See Yasna 20.1, Yasna 146.5).
- 9 Original meaning: will attach to, will cling to; root 'vi-dhā' = Sanskrit 'vi-dhā'; see Vendidad 15.4 (Vidhānte).
- 10 'ush' = Persian 'aus' = hope, expectation. 'Mē bēet ush' - Geldner has taken the reading 'mēm bēet ush' instead of 'mē bēet ush'.
- 11 'bēet' this word is perhaps the Gāthā form of the Later Avestā 'bavāt' (Reverend Mills), root 'bū' = Sanskrit 'bhū' = to gain.
- 12 'daēnā' - the usual meaning of 'daēnā' is 'religion'; it also means 'Conscience, the sense of justice, power to discriminate right from the wrong.' (see Vendidad 10.18; Yasna Hā 26.4).
- 13 'khvēnvat' - 'khvānvat'; root 'khvan' = Sanskrit 'svan' = to sing. I have considered the word 'demūnem' or 'bmūnem' after the word 'khvēnvat' as dropped or understood and that should be regarded as 'garō demūnem' (Abode of Song, the place where divine songs are sung).

5 Sākhvēnī⁵ vazyamnābyō⁶ kainībyō⁷mraemi,⁸ khshmaihyāchā⁹vademi¹⁰ mēnchā¹¹⁻ⁱ mǎzdazdūm¹²;vaēdōdūm¹⁴ daēnābīsh¹⁵ abyastā¹⁶ahūm¹⁷ yē¹⁸ vanghēush¹⁹ mananghō²⁰,ashā²¹ vē²² anyō²³ ainīm²⁴vivēnghatū²⁵ tat²⁶ zi²⁷ hōi²⁸hushēnem²⁹ anghat^{30,31}

- 5 (Prophet Zarathushtra Says):- To maidens⁵ "marrying⁶ and⁷ to you (bridegroom uniting in marriage)⁸ I who am 'the giver of command (or encouragement) to get married¹⁰ speak¹¹ the word of admonition¹² (as under) "Do you hear in mind¹⁴ these utterance¹⁵ of mine¹⁶."

(The words of admonition of Holy Zarathushtra):-

" "Being educated¹⁴ through the religious- minded persons¹⁷ "sive to secure¹⁸ the life¹⁹ of good²⁰ thought²¹ (and) with righteousness²² (or with a sincere heart) keep on²³ loving²⁴ each²⁵ other²⁶ amongst you²⁷. "thereby²⁸ indeed²⁹ "domestic life of each one³⁰ may be³¹ happy³²."

Explanation: Prophet Zarathushtra gives admonition to married couple that through virtuous and pious dastur, well-versed in Religion, try to get sufficient knowledge of the Religion. Have a clear conscience and behave well in the world. The wife must love her husband with sincere love and the husband must love the wife with devotion and sincerity and affectionate love so that they may carry on their domestic affairs with peace and happiness.

- root 'vaz' = Sanskrit 'vāh' = to marry, in the sense 'vagh' also occurs (see Vendidad 4.44). 'kainīn' = Sanskrit 'kānyā' - Sanskrit root 'kan' = to love.

- 'khshmaihyā' - Second Personal Pronoun dative plural.
- # Ervad S.D. Bharucha 'vademiā' - present participle āmanepada of root 'vad' = to wed; or root 'vadh' = Sanskrit 'vāh' = to marry, to cause to marry.
- ¶ 'sākhvēnī' - accusative plural neuter of 'sākhvēnī'; its Later Avesta form is 'sanghā' = Sanskrit 'śhaṁsā' = word; root 'sangh' = Sanskrit 'śhamā'.
- § 'mēnchā' - i - presumably the word 'men' may be the shortened form of 'mana' 'meaning' 'my, mine' 'i' demonstrative pronoun accusative plural neuter.
- # 'mǎzdazdūm' - imperative mood second person plural āmanepada; original form; 'man+x' ('x' is useless) + 'dath+dūm'; 'man-dath' = to bear in mind; see my Avestā Grammar page 255th.
- ◆ the meaning of 'daēnā' is 'Religion' and 'religious minded' (see Yasna 7.24, Yasna 40.1) or alternatively if we translate it, then it would mean 'through the laws of the Religion'.
- ◆◆ 'abyastā' - past-participle nominative plural, original form is 'abi+ab+ta'; 'abi=abhi=aiwi' (Avesta); 'aiwi-ah' = Sanskrit 'abhi-as' = to study.
- ◆◆ 'vaēdōdūm' - imperative mood second person plural āmanepada of root 'vid' = Sanskrit 'vid' = to obtain class 1st.
- 'vivēnghatū' - future tense imperative mood; 'van' = Sanskrit 'van' = to love.
- ¶ The meaning of 'tat' here may be taken in the sense of the Persian word 'tā', meaning 'thereby', 'so that'.
- ## "Happy Home-life" (Reverend Mills). 'hushēnem' = 'hushayānem', root 'shi' = Sanskrit 'kshī' = to dwell. Original meaning: 'live well - live happily'; 'all joy' (Harlez); 'good abode' (Justi).
- ¶ I have taken from the translation of Ervad S.D. Bharucha.

6 lthā³¹ i³² haithyā³³ narō³⁴ athā³⁵

jēnayō³⁶, drujō³⁷ hachā³⁸

rāthemō³⁹ yēmē⁴⁰ spashuthā⁴¹ frāidīm⁴²

drujō⁴³ āyesē⁴⁴ hōithā⁴⁵ tanvō⁴⁶

parā⁴⁷, Vayū⁴⁸-beredubyō⁴⁹ dush -

khvarethēm⁵⁰ nāsat⁵¹ khvāthrem⁵²,

dregvōdebyō⁵³ dējūt⁵⁴-aretaēibyō⁵⁵

anāish⁵⁶ ā manahim⁵⁷ ahūm⁵⁸

merengedyē⁵⁹

- 6 lthā³¹, O men³¹ and 'maids'³¹ *do you seal³¹ the path³¹ of the Druj³¹ (i.e., falsehood) (and its) advancement³¹ manifestly³¹ (or openly)³¹ "Do you sever the "connection"³¹ of your body³¹ from the worship³¹ of the Druj³¹. Happiness³¹ having had lustre³¹ (i.e., greatness associated with disrepute and shame) is destructive³¹ "for men³¹. From "truth destroying"³¹ wicked persons³¹ (O men and women!) you "pervert³¹ (your) spiritual³¹ life³¹ (i.e., the existence of the Spiritual World).

31 Reverend Mills: 'jēnayō' vocative plural of jani; Sanskrit 'jani' = woman; Sanskrit 'jan' - usual word for woman is 'gaurā, ghenā.'

36 i.e., do not allow falsehood succeed over you in any way; Sanskrit root 'spash' 'pash' = to shut, to prevent. If it is taken from the root 'spash' (=Sanskrit 'Pashya' to see), then its meaning would be 'do you take care of the path of the Druj and its advancement' 'spashuthā' - denominative verb imperative mood second person plural (Ervad S.D. Bhattacha).

37 Ervad S.D. Bhattacha: The shortened form of 'āyese yeshiti' is 'āyese'. 'parā hōithā' separate, sever the connection; Sanskrit root 'si' = to bind; 'para-si' = to disunite; 'tanvō parā hōithā' try to cause your body separate - keep afar (Ervad S.D. Bhattacha).

- 38 'vayū - beredubyō' - satisfactory meaning is not noticed; perhaps the derivation may be: Sanskrit 'vāyu' - life, life force; 'beredū' = keeper; Sanskrit root 'bhr' = to keep.
- 39 Reverend Mills: 'areta-masha' = Sanskrit 'rita' = righteousness; 'dējūt' can be present participle from Sanskrit 'dah' = to destroy, to burn.
- 40 'merengedyē' - present tense ātmanepada second person plural of root 'merēgh, merench' = to kill, to destroy. Class 6th in Sanskrit termination 'dhwe' occurs corresponding Avesta termination 'duye'. Out of 'duye', letter 'y' being dropped it becomes 'dhwe' = Sanskrit 'dhwe'. This termination is rarely noticed. See my Avestā Grammar p 174 and p 213.

7 Atchā⁶⁰ vē⁶¹ mizhdem⁶² anghat⁶³ ahyā⁶⁴ magahyā⁶⁵,
 yavat⁶⁶ āzhush⁶⁷ zarazdishtō⁶⁸ būnōi⁶⁹
 bakhtayāo⁷⁰ parachā⁷¹ mraochās⁷² aorāchā⁷³
 yathrā⁷⁴ mainyōsh⁷⁵ dregvatō⁷⁶ anāsat⁷⁷
 parā⁷⁸ ivizayathā⁷⁹ magēm⁸⁰ tēm⁸¹ at⁸² vē⁸³
 vayōi⁸⁴ anghaiti⁸⁵ apēmēm⁸⁶ vachō⁸⁷.

7 (O men and women!) When⁶⁰ your 'inner'⁶¹ greed⁶² (or wicked lust⁶³) which is 'strongly attached'⁶⁴ to the bottom⁶⁵ (of the heart) 'will be completely'⁶⁶ removed^{67,72} (and) when⁷⁴ wicked⁷⁵ 'thought'⁷⁶ will be fully destroyed⁷⁷ (from you), you⁸¹ will get⁸⁰ the reward⁸² of that⁸³ great 'task'⁸⁴; (therefore) for (this) adventurous work⁸⁵ 'gird up your loins'⁸⁶, (other wise) 'woe'⁸⁷! (thus) there will be⁸⁸ your speech⁸⁹ at the end⁹⁰.

5 Original meaning 'fixed or included in the heart', 'innermost'; from 'zaredh+da', 'zaredha, zaredhaya' = Sanskrit 'hrdaya' = heart; root 'da' = Sanskrit 'dā' = to dwell, to remain; or alternatively - 'zaredha +diz+ta', root 'diz' = Sanskrit 'diti' = to bind, to fix.

* 'hukhta' - Sanskrit 'sakta' = attached, clung; Sanskrit root 'sach' to stick to, 'hūnōi' - locative singular of 'hūnu'; its Later Avestā form is 'hūne' (See Vedicā 19, 43); 'hūna, hūnu' = Sanskrit 'hūllina' = Leap 'fundus' = bottom.

* 'mraochās' - present participle nominative singular; Sanskrit root 'mruch' = to move, 'para - mruch' = to be removed, 'aorāchā' = 'avarāchā'; 'avara' = Sanskrit 'avara' = lower, nether; comparative degree of 'ava'.

* Original meaning - 'spirit of the wicked', 'spirit of wickedness'.

1 'anāsat' - noted 'a' is augment, root 'para - nas' - to be annihilated to disappear.

11 i.e., to get rid of the passionate lust and to remove from the mind the wicked thoughts and to keep the heart-conscience pure - this is a big, rather difficult task. In another place adjective 'mag' = 'great' occurs with the word 'maga' (see Yama 29.11; Yama 46.14).

* Or try (Spiegel and Jüsti). Original meaning: 'push on' 'ivizayathā' causal imperative second person plural parasmaipada of root 'viz' = Sanskrit 'vij' = to go, to move, 'vizaya, ivizaya' - causal = to cause to move.

* Ervad S.D. Bharucha, i.e., you will have to repent 'vayōi = āvōya' = 'vūe' (Persian) = woe. See Ardibehesht Yash 3.14.

8 Anāish⁸⁸ ā duzh-vāreshnanghō⁸⁹ dafshnyā⁹⁰
 hentū⁹¹ zakhvyāchā⁹² vispāonghō⁹³
 khraosentām⁹⁴ upā⁹⁵; hukhsathrāish⁹⁶
 jēnerām⁹⁷ khrūnerāmchā⁹⁸ rāmāmchā⁹⁹
 āish¹⁰⁰ dadātū¹ shyēitibyō² vīzhibyō³,
 iratū⁴ ish⁵ dvalshō⁶ hvō⁷ derezā⁸

merethyāush⁹ mazištō¹⁰ moshochā¹¹ astū¹².

8 May the wicked workers⁹⁰ be 'defeated'⁹²! May they all⁹¹ be⁹¹ 'jeered at with hatred'^{94,92} and 'lamenting'⁹⁴. Through good rulers⁹⁶ (i.e., through the ruling persons) 'may they suffer' misery⁹⁷ and 'wound'⁹⁸! 'May they be outcast'⁹⁹ from the dwellings (of men)² and 'from the villages (or families)¹! 'Let (the evil-doing person) himself³ being bound with double 'fettors'⁴ (i.e., chained with fetters in hands and feet) 'shake' those 'fettors'⁵! 'May the greatest¹⁰ blow of 'death' come upon him¹² 'quickly'¹¹!

* Reverend Mills; "written, felled" (Harlez) 'anāish' = through them (original meaning) - demonstrative pronoun instrumental plural.

* 'upā-zakhyā' = Sanskrit 'upa - hāya' = laughed at, jeered at (Ervad S.D. Bharucha).

* root 'khrus' = Sanskrit 'krush' = to bewail, to lament.

* Professor Justi.

1 'dadātū' - 'n' of the third person plural termination is dropped. In Sanskrit too it happens similarly, i.e., 'n' from the terminations 'antām' and 'antū' is dropped, e.g. 'drishatām' (3 plural imperative ātmanepada) 'johvā', 'khasatū' (3 plural imperative parasmaipada) etc. (see Professor Kiehlhorn's Sanskrit Grammar, Third Edition page 96-98) Sanskrit 'dā' to bear, to suffer, to get.

* 'vīzhibyō' - abtative plural of 'vis', noun, feminine, root 'vis' = Sanskrit 'vish' = family; or 'vis' = Latin 'vici' = village, clan.

- ◆ Original meaning : may they attain to 'the outcast state'¹, the word *rānā* is to be considered as equivalent to 'urimāśhta' (Ervad S.D. Bhattacha)
 ○○ Ervad S.D. Bhattacha, 'dvatshō' = Sanskrit 'dvipāshuh' = having two fetters, i.e., bound with fetters in hands and feet; 'a deceiver' (Mills) 'deception, falsehood' (Justi) 'trath' - imperative third person singular parasmaipada of root 'ir' = Sanskrit, = to shake class 6^b
 †† 'merethvāush' = nominative singular of 'merethyn' like the word 'ash-hāzāush'
 ‡‡ In this verse curses are given to the wicked and immoral doers

9 Duzhyarenāish¹⁴ vaēshō¹⁴ rāstī¹⁵

tōi¹⁴ narepish¹⁷ rajish¹⁸,
 aēshasā¹⁹ dējīf-aretā²⁰ peshō-tanvō²¹,
 kō²² ashavā²³ Ahurō²⁴, yē²⁵ ish²⁶
 jyātēush²⁷ hēmīthyāt²⁸ vasē-itōishchā²⁹;
 tat³⁰ Mazdā³¹ tavā³² khshathrem³³ yā³⁴
 erezhējyōi³⁵ dāhī³⁶ drīgaovē³⁷ vahyō³⁸.

(this paragraph to be recited thrice)

- 9 ^a Owing to the persons of false faith-beliefs¹⁴, Thy¹⁵ 'religious guides¹⁷ devoted¹⁸ (to the Religion), (O Ahura Mazda!) 'have to suffer¹⁹ calamity²⁰, 'intentionally²¹ the 'destroyers of righteousness²² (became or are considered as) 'tanāfur' (i.e., sinners)²³ Where²⁴ is the righteous Lord²⁵? Who²⁶ 'can render destruction of²⁷ 'the freedom²⁸ and the life²⁹ of those (Persons)³⁰ (i.e., of men of false beliefs and of the destroyers of righteousness). Surely³¹, O Ahura Mazda³² Thy³³ Sovereignty³⁴ (is such) that³⁵ Thou bestowest³⁶ 'goodness³⁷ (i.e., exalted status) upon the 'right living³⁸ meek person³⁹ (as a reward of his goodness).

- ◆ i.e., those who have no faith in the Religion of Zoroastrian revealed by Ahura Mazda, but they are the Daevas - worshippers, Daevas - yama.
 ◆ 'rajish' - root 'raj' = Sanskrit 'raj' = to be attached or fascinated
 ◆ Spiegel, Justi, Harelz and Mills; original meaning: 'one who saves men from evil ways.' Exactly similar to this is Sanskrit 'arp' = king.
 ◆ 'rāstī' - present tense third person singular parasmaipada of root 'rādī' = Sanskrit 'rādī' = to be accomplished or effected, Original form 'rādī + ti = rāstī'.
 ◆ Original meaning 'willingly', root 'ish' = Sanskrit 'ish' = to wish.

- ❖ See verse 6^h of the same Hā (dēti + aretaēbyō).
- ❖ 'vasē-iti' its original meaning is 'going about at will'; see 'vasē-yāitīm' (Yasna Hā 12,3): 'iti' = Sanskrit 'iti' = way, method. Sanskrit root 'i' = to go.
- ❖ 'hēmīthyāt' - root 'mīth' = Sanskrit = 'mith' = to injure, to smite, to kill, 'hē' = 'ha' = Sanskrit 'sa' = same, similar, or 'hjan' = together, at once, original meaning 'may cause harm of life and of freedom to those persons'.
- ❖ 'erezhēzjyōi' - dative singular of 'erezhēji'; 'erezha' = 'erezhu' = Sanskrit 'rjā' = just, righteous, right, 'erezh' = 'ji', 'e' in the middle is due to compound.
- ✦ Most excellent (of the blessings) (Reverend Mills), this last line of verse 9^h somewhat resembles to the last line of 'Ahunavar' prayer.

10 Vahishtā ishtish srāvi Zarathushtrahē

Spitāmahyā yezī hōi dāt āyaptā,

ashāt hachā Ahurō Mazdāo

yavōi vispāi ā hvanghevīm;

yaēchā hōi daben sashkenchā dāenayāo

vanghuyāo ukhdā shyaothanāchā.

(This verse to be recited twice).*

Ashem Vohū 3. Vahishtōishtim¹ hāitīm¹
 yazamaide¹. Vahishtōishtim⁴ Gāthām⁵
 ashaonim⁶ ahshahe⁷ ratūm⁸ yazamaide⁹.
 Vahishtōishtish¹⁰ Gāthayāo¹¹ hāndātā¹²
 yazamaide¹³.

Yenghe hātām āat yesne paiti vanghō, Mazdāo
 Ahurō vaēthā ashāt hachā,
 yāonghāmchā tēschā tāoschā yazamaide.

We revere¹ the Hā² (called) Vahishtōisht³. We revere⁴ the holy⁵ Vahishtōisht⁶ Gāthā⁷ (which is) the Lord⁸ of righteousness⁹. We revere¹⁰ the Prayer¹¹ of Vahishtōisht¹² Gāthā¹³.

(To recite in Bāz-in a low tone): Ahura Mazdā
 Khōdāe, awazūnie mardum, mardum sardagān
 hamō sardagān hambāyaste vehān, ōem
 behedūn Māzdayasnān āgahi āstavāni
 neki rasānad; nedūn bād. *(To recite loudly)*
 Yathā Abū Vairyo (2).

* This same verse occurs as the first verse of this Hā. For its translation and explanation, see the first verse of the same Hā, p. 282.

yasnemcha vahemecha aōjasha zavarecha
 āfrināmi, Ahurahe Mazdāo raēyatō
 khvarenangubatō, Ameshanām Spentanām;
 Gāthābyō spentābyō ratu-khshathrābyō
 ashaonibyō, Ahunavaityāo Gāthayāo,
 Ushtavaityāo Gāthayāo, Spentā - mainyēush
 Gāthayāo, Vohu - khshathrayāo Gāthayāo,
 Vahishtoishōish Gāthayāo, ashaonām
 fravashinām, ughranām aiwi-thūranām,
 Paoiryō-tkaēshanām fravashinām, nabā-
 nazdishtanām fravashinām. Ashem vohū 1.

Ahmāi raēshcha; Hazāngrem;
 Jasa me avanghe Mazda; Kerfeh mōzd.

Appendix

Yasna Hā 20th named Frāmraot*.

*(This Hā is enjoined to be recited with the
 'Bāz' mentioned below on the first five days
 of 'Fravartikān, i.e., from the Rōz 26th Māh
 12th to Rōz 30th Māh 12th.)*

Khshnaothra Ahurahe Mazdāo, Ashem
 Vohū 1.

Pa nāme yazdān Ahura Mazda Khōdāe
 awazūni gorje khōreh awazāyād; Ardāfravash
 be - rasād *Az hamā gunāh patet
 pashemānum; az harvastin dushmat duzbukht
 duzhvarsht, mem pa geti manid, oem gōft,
 oem kard, oem jast, oem būn būd ested, Az
 ān gunāh manashnī gavashnī kunashni, tanī
 ravānī geti minōānī, okhe awākhsh pashemān
 pa sē gavashni pa
 patet hōm.

Khshnaothra Ahurahe Mazdāo, tarōidite
 angrabe mainyēush; haithyāvarshtām hyat
 yasnā *ferashōtemem; staomī ashem. Ashem
 Vohū 3.

* In this Hā is embodied the commentary of the well-known prayer called Ashem Vohū; for the prayer Ashem Vohū and its translation, see my 'Khordēh Avestā-Bā-Maāni'. About how much meritorious deed is obtained by reciting Ashem Vohū at a fixed time on various occasions, see my 'Yasht Hā Maāni' Hāfsideh Nask, Fragard - Chapter First.

* 'Ardāfravash be - rasād' means 'may Holy Fravashī come up to (this prayer)':

* As regards the translation of 'az hamā gunāh patet pashemānum' up to here, see my 'Khordēh Avestā-Bā-Maāni' translation of 'Ahura Mazda Khōdāe' and its note.

Fravarāne Mazdayasnō Zarathuštrish vidaēvō
Ahuratkaēshō (Gāh according to the period
of the day) frasastayaēcha. Aburahe Mazdāo
raēvatō khvarenanguhatō, Ameshanām
Spentanām, ashāunām fravashinām ughranām
alwithūranām. Paoiryō - tkaēshanām
fravashinām, nabā - nazdishtanām
fravashinām, khshnaothra yasnāicha
vahmāicha khshnaothrāicha frasastayaēcha,
Yathā Ahū Vairiyo zaotā frā me mrūte athā
ratush ashātehit hacha frā ashaya vidhvāo
mraotū. Ahurem Mazdām raēvantem
khvarenanguhantem yazamaide; Ameshā
Spentā hukhshathrā hudhāonghō yazamaide.
Ashāunām vanguhish sūrāo spentāo
fravashayō yazamaide.

* (1) Frāmraot¹ Ahurō Mazdāo², Ashem Vohū
vahištem asti³, para ahmāi⁴ vohū⁵
vahištem⁶ chinasti⁷, yatha⁸ khvaētave⁹
khvaētātēm¹⁰; vohū vahištem asti¹¹ atha¹²
tkaēshem¹³ kāraycī¹⁴.

1. (The Creator) Ahura Mazdā² proclaimed¹ (the sacred
verse of Ashem Vohū). "Ashem vohū vahištem
asti" - (uttering these words, the worshipper)
acknowledges³ for Him⁴ (i.e., for Ahura Mazdā) the highest⁵ good⁶
just as⁷ if he were accepting⁸ the kinship⁹ of his kindred¹⁰. "Vohū
vahištem asti¹¹" - (uttering these words the worshipper as if
were) puts into practice¹² the Law of the Religion¹³.

* For the translation of this paragraph, see my "Khordch Avestā-Hā-Muān", BZS for 1960 (1961) Ashem Vohū.

† i.e., Righteousness is the best blessings of the best good granted by God or the best good.

‡ See page 304

2. Ushtā asti ushtā ahmāi¹⁵, ushtatātīya¹⁶
vispem¹⁷ ashavanem¹⁸ vīspāi¹⁹ ashaone²⁰ para-
chinasti²¹, yathanā²² stātīya²³ vispem²⁴
ashavanem²⁵ vīspāi²⁶ ashaone²⁷ para -
chinasti²⁸.

"Ushtā asti ushtā 'ahmāi'" - (uttering these words
the worshipper) associates firmly²⁹ every³⁰ righteous³¹ (man) with
every³² righteous³³ (man); just as³⁴ every³⁵ righteous³⁶ (man)
"accepts"³⁷ happiness³⁸ from every³⁹ righteous⁴⁰ (man).

3. Hyat ashāi vahištāi ashem⁴¹, para - chinasti⁴²
vispem⁴³ māthrem⁴⁴ vispem⁴⁵ māthrai⁴⁶, yatha⁴⁷
ashāi⁴⁸ khshathrem⁴⁹ chinasti⁵⁰, yathacha⁵¹
zbayente⁵² ashaone⁵³ ashem⁵⁴ chinasti⁵⁵,
yathacha⁵⁶ khshmvōya⁵⁷ ashem⁵⁸ chinasti⁵⁹ yat
Saoshyantaēibyō;⁶⁰ thrāyō⁶¹ tkaēsha⁶², vispem⁶³
vachō⁶⁴ fravākem⁶⁵ haurūm⁶⁶, vachō⁶⁷ Aburahe
Mazdāo⁶⁸.

3. Hyat ashāi vahištāi "ashem" - (uttering these words,
the worshipper, as it were) accepts⁷⁰ all⁷¹ the hymns⁷² for every⁷³
knower⁷⁴ of the hymns⁷⁵, just as⁷⁶ he accepts⁷⁷ the sovereignty⁷⁸ for
righteousness⁷⁹, and just as⁸⁰ he acknowledges⁸¹ righteousness⁸²
for the invoking⁸³ Saint⁸⁴ (of the Spiritual Yazatas), and just as he
accepts⁸⁵ righteousness⁸⁶ for you⁸⁷, the Saviours⁸⁸.

(As stated in the first, second and third paragraphs)
there are three⁸⁹ parts⁹⁰ (of Ashem Vohū). Every⁹¹
hymn⁹² (which is) the complete⁹³ utterance⁹⁴, (is) of
(the Creator) Ahura Mazdā.

* i.e., it is happiness, happiness is to that (person).

† i.e., righteous people mutually share each other's happiness.

‡ i.e., the person who is righteous in the matter of the best righteousness.

§ In the same way the hymns of "Abunavar and Yenghe Haurām" are also
of the three lines in verse. See my "Khordch Avestā-Hā-Muān."

4 Mazdāo⁵⁷ frāmraot⁵⁸; chīm⁵⁹ frāmraot⁶⁰;
ashavanem⁶¹ mainyaomcha⁶² gaēthīmcha⁶³.
Chvāš⁶⁴ frāmraot⁶⁵ fravākem⁶⁶; vahishtë⁶⁷
khshayamnō⁶⁸. Chvantem; ashavanem
vahishtemcha⁷¹ avasō-khshathremcha⁷².

4 (The Creator) Ahura Mazdā⁷⁷ proclaimed aloud⁵⁸ (the Hymn of Ashem Vohu) Whom⁵⁹ did he proclaim?⁶⁰ (Reply) - to the righteous (man⁶¹) belonging to the spiritual⁶² and the material world⁶³.

In 'what capacity⁶⁴ did he proclaim⁶⁵ the hymn⁶⁶ (of that Ashem Vohu)? (Reply) - as the Supreme⁶⁷ Ruler⁶⁸.

Whom⁶⁹ (did he proclaim)? (Reply) - "to the righteous⁷⁰ and the best (man)⁷¹ who "exercises no despotic power."⁷²

5 Baghām Ashahe Vahishtahe yazamaide;
Ashahe Vahishtahe yazamaide
frasrauthremcha, framerethremcha,
fragāthremcha, frāyashtimcha.

Yenghe hātām āat yesne paiti vanghō,

Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tēschā iāoschā yazamaide

Ashem Vohū 1.

* (This entire Hā beginning with the word 'Frāmraot Ahurō Mazdāo' should be recited seven times. When it is repeated seventh time, Ashem Vohū need not be recited).³

5 We adore⁷³ the portion⁷⁴ of Asha Vahishta⁷⁵. We do adore the recitation⁷⁶ of Asha Vahishta⁷⁵, (its) remembrance⁷⁷, (its) singing aloud⁷⁸ and (its) glorification⁷⁹.

57 Original meaning "not ruling according to one's will".

58 It seems to refer to Holy Prophet Zarathushtra.

61 The prayer of hymn called Asha Vahishta should be understood as the hymn Ashem Vohū.

3 See page 302.

(To recite in a low tone-'bāz').

Ahura Mazda khōdāe, awazūnie mardum,
mardum sardagān hamā sardagān,
hambāyaste vehān ōem bebedin Mōzdāyasnān
āgahī āstavāni neki rasānad; 'aedūn bād.
(To recite loudly) Yathā Ahū Vairyō 2.

Yasnemcha¹ vahmemcha² uojāšcha³ zavarecha⁴
āfrināmi⁵ Ahurahe Mazdāo⁶ raēvatō⁷
khvārenanguhatō⁸, Ameshaoām Spentanām⁹,
ashāunām¹⁰ fravashinām¹¹ ughranām¹² aiwi-
thūranām¹³ Paoiryō-tkaēshanām¹⁴
fravashinām¹⁵, nabānazdishtanām¹⁶
fravashinām¹⁷.
Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me
Avanghe Mazda; Kerfeh Mozd.

I praise¹ the worship¹, glory², strength³ and vigour⁴
of the wealth-bestowing⁵ and glorious⁶ (Creator) Ahura Mazda, of
the Bountiful Immortals⁷, powerful⁸ and
triumphant⁹ fravashis¹¹ of the righteous (people),¹⁰
fravashis of the Paoiryō-tkaeshas (those of the ancient faith (and)
fravashis¹⁷ of the next of kin¹⁶.

1 For the translation of this paragraph see my *Khordeh Avesta-Bā-Maīnī*, the final portion of *Khordeh Nidāsh Neyāyesh*.

Gehsāranu^y

When any Parsi Zoroastrian passes away, in order to perform 'Gehsāranu' ceremony, two priests are required, who first of all wash their hands and face with water and then untie and tie the Kusti - sacred thread girdle on their waists. Then they put on the mouth - veil (pam - dāna). Holding the 'paevand' by means of white waist-band both of them throw their glance on the dead body and begin to recite the Ahunavaiti Gāthā.

Khshnaothra Ahurahe Mazdāo.

Ashem Vohū 1; Yathā Ahū Vairyō 5, Ashem Vohū 3:

**Fravarāne Mazdayasnō Zarathushtrish vīdaēvō
Ahura tkaēshō**

(If it is Hāvan Gāh, then it is recited as under:)

**Hāvanēe ashaone ashahe rathwe yasnāicha
vahmāicha khshnaothrāicha frasastayaēcha.
Sāvanghēe Visyāicha ashaone ashahe rathwe,
yasnāicha vahmāicha khshnaothrāicha
frasastayaēcha.**

- ❖ The meaning of 'Gehsāranu' is the recital of Gāthā. 'Geh' is the Pāzand form of Avestā word 'Gāthā' . e.g. Ahunavād Geh, i.e. Ahunavād Gāthā etc. Avestā equivalent of the word 'Gehsāranu' can be 'Gāthān arāvaya'. Know that in the Gehsāranu Ceremony along with Sraosha 122 seven Hān-chapters of Ahunavād Gāthā are recited by both the priests with certain ceremonies.

(During the period of Rapithwin Gāh or Second Hāvan Gāh it is recited as under):

**Rapithwināi ashaone ashahe rathwe, yasnāicha
vahmāicha khshnaothrāicha frasastayaēcha,
Frādat-fshaye zantumāicha ashaone ashahe
rathwe, yasnāicha vahmāicha khshnaothrāicha
frasastayaēcha.**

(If the period of the day is Uzirin Gāh, it is then recited as under):

**Uzyeirināi ashaone ashahe rathwe, yasnāicha
vahmāicha khshnaothrāicha frasastayaēcha,
Frādat-virāi dakhvyomāicha ashaone ashahe
rathwe, yasnāicha vahmāicha khshnaothrāicha
frasastayaēcha.**

**Sraoshahe ashyehe, takhmahe, tanu-māthrahe,
darshi draosh, Ahuiryehe, khshnaothra yasnāicha
vahmāicha khshnaothrāicha frasastayaēcha, Yathā
Ahu Vairyō zaotā frā me mrūte, athā ratush
ashātehit hacha frā ashava vīdvāo mraotū. Ahunem
Vairim tanūm pāiti, Ahunem Vairim tanūm pāiti,
Ahunem Vairim tanūm v'pāiti, Yathā Ahū
Vairyō 1.**

**Kēm nū Mazdā mavaitē pāyūm dadāt, hyat mā
dregvāo didareshatū aēnanghē, anyēm thwahnāt
Āthraschā Mananghaschā, yayāo shyaothanāish
ashem thraoshitū Ahurā: tām mōi dāstvām dāenayāi
frāvaochā. Kē verethrem-jā thwā pōi sēnghā
yōi hentī chithrā mōi dām ahumbish ratūm
chizhdi; at hōi Vohū Sraoshō jantū Mananghā,**

Mazdā ahmāi yahmāi vashi kahmāichit.

Pāta-nō tbishyantat pairi Mazdāoscha
 Ārmaitishcha spentascha, nase daēvi drukhsh,
 nase daēvō-chithre, nase daevō frakarshite, nase
 daēvō-fradāite, apa drukhsh nase, apa drukhsh
 dvāra, āpa drukhsh vīnase, apākhedre apa-nasyehe,
 mā merenchainish gaēthāo astvaitish ashahe^Y.

Here seven hās of the Ahunavaiti Gāthā are to be
 recited. That is in this order:- From 'yānim mānō
 yānim vachō, yānim shyaōthanem' (page 4th, line 2nd) upto 'yehyā
 veredā vanaemā drojem' (page 36th line 8th)

After reciting as stated above, both the priests turn
 their backs for a while. Another person may perform the 'Sagdid'
 to the dead; then the corpse-bearers put that dead body on the bier;
 both the priests turn back again and perform salutation to the dead
 and throw their glance on the dead body continue to recite as under:
 from 'tat mōi vichidyāi vachā' (page 37th line 1st) upto
 'kshmevishā Gēushchā Urvānem' (page 91th, line 10th)

Then they recite as under:-

Yathā Abū Vairyō 4, Ashem Vohū 3.
 yā shyaōthanēm hāitīm yazamaide. Ahunavaitīm
 Gāthām ashaonīm ashahe ratūm yazamaide.
 Ahunavaityāo Gāthayāo handātā yazamaide.

Yenghe hātām āut yesne paiti vanghō,
 Mazdāo Ahurō vaēthā ashāt hachā,
 yāonghāmichā tēschā tāoschā yazamaide.

Nemaschā yā ārmaitish izhāchā, nemaschā yā
 ārmaitish izhāchā, nemaschā yā ārmaitish izhāchā;
 Yathā Abū Vairyō 5; idha īristanām urvānō

yazamaide, yāo ashaonām fravashayō; idha
 īristanām urvānō yazamaide, yāo ashaonām
 fravashayō; idha īristanām urvānō yazamaide, yāo
 ashaonām fravashayō. Yathā Abū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha
 āfrināmi, Sraoshahe ashyeche takhmahe
 tanu-māthrahe, darshi - draosh Āhūiryehē.
 Ashem Vohū 1.

Hazaangrem baēshazanām, baēvare baēshazanām;
 Hazangrem baēshazanām, baēvare baēshazanām;
 Hazangrem baēshazanām, baēvare baēshazanām;
 Ashem Vohū 1.

Jasa me avanghe Mazda, Jasa me avanghe Mazda,
 Jasa me avanghe Mazda. Amahe hutāshtahe
 huraodhabe, Verethragnahe Ahura-dhātāhe,
 Vanaityāoscha Uparatāto, thwāshahe khvadhātāhe,
 zrvānahe akaranahe zrvānahe dareghō
 khvadhātāhe. Ashem Vohū 1.

In this book the translation of those passages which was not given upto now is given word by word with their original Avestan texts in the following lines.

Ahunaavad Gathā Hā

Hā 31.2:

- 2 Yezi²² āish²³ nōit²⁴ urvāne²⁵
 advāo²⁶ aibi-dereshitā²⁷ vakhvyāo²⁸
 at²⁹ vāo³⁰ vispēng³¹ āyōi³²
 yathā³³ ratūm³⁴ Ahurō³⁵ vaēdā³⁶
 Mazdāo³⁷ ayāo³⁸ āsayāo³⁹
 yā⁴⁰ ashāt⁴¹ hachā⁴² jvāmahi⁴³.

- 2 If⁴⁴ through these (hymns)⁴⁵ indubitableness⁴⁶ would not⁴⁷ strengthen⁴⁸ better⁴⁹ in the soul⁵⁰, then⁵¹ just as⁵² Ahurā⁵³ Mazdā⁵⁴ has recognised⁵⁵ as the Ratu or Spiritual Leader⁵⁶ of both these⁵⁷ worlds⁵⁸, in the same way I may reach⁵⁹ you⁶⁰ all⁶¹, through which both worlds we may live⁶² on account of⁶³ the Law of Asha⁶⁴

Hā 32.7

- 7 Aēshām⁶⁵ aēnanghām⁶⁶ naēchii⁶⁷
 vidvāo⁶⁸ anjōi⁶⁹ hādrōyā⁷⁰
 yā⁷¹ jōyā⁷² sēnghaitē⁷³ yāish⁷⁴
 srāvi⁷⁵ khvaēnā⁷⁶ ayanghā⁷⁷
 yaēshām⁷⁸ tū⁷⁹ Ahurā⁸⁰ irikhtem⁸¹
 Mazdā⁸² vaēdishitō⁸³ ahī⁸⁴.

- 7 Amongst these⁸⁵ sinners⁸⁶ (mingled in the Law of Action and Reaction) no one⁸⁷ is openly⁸⁸ aware⁸⁹ of the punishment⁹⁰ (relating to the soul) executed; through which⁹¹ punishment⁹² (that soul) learns⁹³, which⁹⁴ through the punishment is known⁹⁵ like the glowing⁹⁶ metal⁹⁷. Thou⁹⁸, O Ahura⁹⁹ Mazdā¹⁰⁰! art best knowing¹⁰¹ about "gumizagi"¹⁰² (sin)

Hā 32.14

- 14 Ahyā¹⁰³ gerēhmō¹⁰⁴ ā hōi-thōi¹⁰⁵ nī¹⁰⁶
 kāvayaschi¹⁰⁷ khratush¹⁰⁸ nī¹⁰⁹ dadat¹¹⁰
 varechū¹¹¹ hichā¹¹² fraidivā¹¹³ hyat¹¹⁴
 visentā¹¹⁵ dregvantem¹¹⁶ avō¹¹⁷
 hyatchā¹¹⁸ gāush¹¹⁹ jaidyāi¹²⁰ mraoi¹²¹
 yē dūraoshem¹²² saochayat¹²³ avō¹²⁴.

- 14 The greedy person ensnared in worldly love¹²⁵ by remaining in its¹²⁶ bond¹²⁷ relinquishes¹²⁸⁻¹²⁹ true wisdom; ¹³⁰ so also "Kavi"¹³¹ i.e., those wilfully blind towards divine things (relinquish). Just as¹³² they acknowledge¹³³ the "darvind"¹³⁴, i.e., the followers of falsehood and lie for help¹³⁵, in the same way destructive glamour¹³⁶ of deceit¹³⁷ exists there¹³⁸. It is so stated¹³⁹ that whoso¹⁴⁰ burns up i.e., ignores completely¹⁴¹ for help¹⁴² the "Durvish", i.e., one who wards off the bodily death by adhering to righteousness, he smites¹⁴³ "gava", i.e., the soul-developing constituent.

Hā 33.9

- 9 At¹⁴⁴ tōi¹⁴⁵ Mazdā¹⁴⁶ tēm¹⁴⁷ mainyōm¹⁴⁸
 ashaokhshayantāo¹⁴⁹ saredyayāo¹⁵⁰
 khvāthrā¹⁵¹ maēthā¹⁵² mayā¹⁵³
 vahishtā¹⁵⁴ baretū¹⁵⁵ mananghā¹⁵⁶
 ayāo¹⁵⁷ ārōi¹⁵⁸ hākurenem¹⁵⁹
 yayāo¹⁶⁰ hachintē¹⁶¹ urvānō¹⁶².

- 9 O Mazdā¹⁶³! then¹⁶⁴ through glory¹⁶⁵ and sense relating to wisdom and moderation¹⁶⁶ and through the vibration of the best¹⁶⁷ Holy spell¹⁶⁸ Thou shouldst catch hold of¹⁶⁹ Thy¹⁷⁰ these¹⁷¹ spirits¹⁷², the eternal promoters of righteousness¹⁷³ and possessors of leadership¹⁷⁴; owing to the co-operation¹⁷⁵ of these two¹⁷⁶ the souls¹⁷⁷ are proceeding further into perfection¹⁷⁸.

Ushnavad Gāthā Hā

Hā 46.5

- 5 Yē⁸ vā⁹ khshayās¹⁰ adās¹¹ drītā¹² ayantem¹³
 urvātōish¹⁴ vā¹⁵ huzēntush¹⁶ mithrōibyō¹⁷
 vā¹⁸ rashnā¹⁹ jvās²⁰ yē²¹ ashavā²² dregvantem²³
 vichirō²⁴ hās²⁵ tat²⁶ frō²⁷ khvaētavē²⁸
 mruyāt²⁹ uzūithōi³⁰ im³¹ Mazdā³²
 khrūnyāt³³ Ahurā³⁴

- 5 Whoso⁸ (may be) possessed of desirable power⁹ or
 possessed of immense spiritual wisdom¹¹ together with good
 knowledge¹² of inner laws of nature¹⁴, or¹⁵ the
 liver of life¹⁶ with righteous thoughts¹⁷ through
 Rashnas the just¹⁸ or¹⁹ the holy²⁰ liver of life²¹ the discriminator²² of
 what is right and wrong²³, be, O Ahura²⁴ Mazda²⁵! should promul-
 gate²⁷⁻²⁹ that spiritual knowledge²⁷ to that³⁰ wicked³¹ person fall-
 ing³² into destruction³³ for granting continuous higher state³⁴ from
 the destruction of the soul³⁵ for the sake of the law
 of "Khaētya"³⁶ i.e., the law of attracting within itself
 the particles of the soul itself

Hā 46.9

- 9 Kē¹⁶ hvō¹⁷ yē¹⁸ mā¹⁹ aredrō²⁰ chōithat²¹ pouruyo²²,
 yathā²³ thwā²⁴ zavishtīm²⁵ uzēmōhi²⁶
 shyaathanōi²⁷ spentem²⁸ Ahurem²⁹ ashavanem³⁰
 yō³¹-tōi³² ashā³³ yā³⁴ ashāi³⁵ Gēush³⁶ Tashā³⁷
 mraot³⁸ ishentī³⁹ mā⁴⁰ tā⁴¹ tōi⁴² Vohū⁴³ Mananghā⁴⁴.

- 9 Who¹⁶ is he¹⁷ who¹⁸ regarded¹⁹ me²⁰ advanced²¹ and
 devoted²²? just as²³ we regarded with fondness²⁴ Thee²⁵ in the
 matter of Spiritual Progress²⁶ as beloved²⁷,
 beautiful²⁸ Holy²⁹ Ahurā³⁰, in the same way³¹ through
 Thy³² Asha³³ and³⁴ Vohu Mananghā³⁵ I may be able
 to accomplish higher inspiration³⁶ of those (laws)³⁷,
 which³⁸ Gēush - Tashā (the Modeller of 'gava')³⁹
 communicated⁴⁰ to Asha⁴¹

Spentōmad Gāthā Hā.

Hā 49.10

- māzā³⁶ khshathrā³⁷ vazdanghā³⁸ avēmīrā³⁹

Owing to their lofty³⁶ "Khshathra" i.e., power³⁷ their
 spiritual strength³⁸ is immortal³⁹, i.e., without
 destruction,

Hā 50.3

- 3 At-chū⁴³ āhmāi⁴⁴ Mazdā⁴⁵ ashā⁴⁶ anghaiti⁴⁷

yām⁵⁰ hōi⁵¹ khshathrā⁵² Vohuchā⁵³ chōisht⁵⁴

Mananghā⁵⁵ yē⁵⁶-nā⁵⁷ ashōish⁵⁸ aojanghā⁵⁹

varedayaētā⁶⁰ yām⁶¹ nazdishtām⁶² gaēthām⁶³

dregvāo⁶⁴ bakhshaiti⁶⁵.

- 3 What⁴³ nearest⁴⁴ "gaēthā" and divisions relating to
 existence⁴⁵ a wicked one, i.e., the false one⁴⁶
 breaks⁴⁷, whoso⁴⁸⁻⁵¹ by means of the power⁵² of
 righteousness⁵³ transforms into spiritual growth⁵⁴ that "Gāthā"⁵⁵,
 to him⁵⁶⁻⁵⁷ becomes⁵⁸ chosen⁵⁹ the Trinity
 of Asha⁶⁰, Khshathra⁶¹ and Vohu-Mananghā⁶²⁻⁶³, O
 Mazda⁶⁴

Vohu-khshathra Gāthā Hā

Hā 51.14

14 Nōit⁶² urvāthā⁶¹ dātōibyaschā⁶⁴
 Karapanō⁶⁵ vāstrāt⁶⁶ arēm⁶⁷;
 gavōi⁶⁸ ārōish⁶⁹ āsēndā⁷⁰ khvāish⁷¹
 shyaothanāishchā⁷² sēnghāishchā⁷³;
 yē⁷⁴-ish⁷⁵ sēnghō⁷⁶ apēniem⁷⁷
 drujo⁷⁸ demānē⁷⁹ ādāt⁸⁰.

14 The Karapans⁶¹, i.e., those wilfully blind despite the spiritual knowledge, owing to their own⁷¹ actions⁷² and teachings⁷³, do not⁶² teach⁶⁴ perfection⁶⁵ relating to spiritual growth⁶⁶ for the sake of life or existence⁶⁷ of perfection⁶⁸ by means of laws⁶⁹ and by means of allotted work⁷⁰. For this reason⁷⁴ (owing to their⁷⁵ teachings⁷⁶) the ultimate end⁷⁷ is determined⁷⁸ in the drujo-mānā (i.e., in the Abode of the Druj i.e., in hell, i.e., in this material world).

Hā 51.16

16 Tām¹⁰⁰ Kavā¹ Vishtāspō²
 magahyā³ khshathrā⁴ nāsat⁵
 Vanghēush⁶ padebish⁷ Mananghō⁸
 yām⁹ chistim¹⁰ ashā¹¹ mantā¹²
 spentā¹³ Mazdān¹⁴ Ahurō¹⁵
 athā¹⁶-nē¹⁷ šazdyāi¹⁸ ushtā¹⁹.

16 Kay¹ Vishtāspa² through the power⁴ (khshathra) of spiritual greatness of the soul⁵ attained⁶ it¹⁰⁰ through the chants⁷, i.e., teachings of Vohu-Mananghō⁸, which⁹ is by means of righteousness¹⁰ the mediated¹¹ unique wisdom¹² (As is) the Hōmufid¹³ Ahura¹⁴ Mazda¹⁵, so¹⁶ is that (Vishtāspa) to us¹⁷ for giving the exposition¹⁸ of "Ushu", i.e., Divine happiness of immortality¹⁹.



Ervad Kavasji Edali Kanga

Ervad K. E. Kanga one of the great scholars of the Avestā Language of the last century. He had rendered services for the translation of entire Avestā into Gujarati language. Beside he was author of "A Practical Grammar of the Avestā language" published in English in 1891 A. C. and a colossal dictionary of the Avestā into English and Gujarati language in the year 1900 A. C. These two books, Avestā Grammar and Dictionary are most important for the student of the Avest literature world-wide.

Vohu-khshathra Gāthā Hā

Hā 51.14

14 Nōit⁶³ urvāthā⁶³ dātōibyascā⁶⁴Karapanō⁶⁵ vāstrāt⁶⁶ arēm⁶⁷;gavōi⁶⁸ ārōish⁶⁹ āsēndā⁷⁰ khvāish⁷¹shyaothanāishchā⁷² sēnghāishchā⁷³;yē⁷⁴-ish⁷⁵ sēnghō⁷⁶ apēmēm⁷⁷drujō⁷⁸ demānē⁷⁹ ādāt⁸⁰.

14 The Karapans⁶⁵, i.e., those wilfully blind despite the spiritual knowledge, owing to their own⁷¹ actions⁷² and teachings⁷³, do not⁶² reach⁷⁶ perfection⁶⁷ relating to spiritual growth⁶³ for the sake of life or existence⁶⁴ of perfection⁶⁶ by means of laws⁶⁴ and by means of allotted work⁶⁶. For this reason⁷⁴ owing to their⁷⁵ teachings⁷⁵ the ultimate end⁷⁶ is determined⁸⁰ in the drujō-nmānā (i.e., in the Abode of the Druj, i.e., in hell, i.e., in this material world).

Hā 51.16

16 Tām¹⁰⁰ Kavā¹ Vishtāspō²magahyā³ khshathrā⁴ nāsat⁵Vanghēush⁶ padebīsh⁷ Mananghō⁸yām⁹ chistīm¹⁰ āshā¹¹ mantā¹²spentō¹³ Mazdāo¹⁴ Ahurō¹⁵athā¹⁶-nē¹⁷ sazdyāi¹⁸ ushtā¹⁹.

16 Kāy¹ Vishtāspā² through the power³ (khshathra) of spiritual greatness of the soul¹⁴ attained⁵⁰ it¹⁰⁰ through the chanis¹, i.e., teachings of Vohu-Mananghō⁸, which⁷ is by means of righteousness¹¹ the meditated¹² unique wisdom¹⁰ (As is) the Bountiful¹³ Ahura¹⁴ Mazdā¹⁴, so¹⁵ is that (Vishtāspa) to us¹⁷ for giving the exposition¹⁸ of "Ushtā", i.e., Divine happiness or immortality¹⁹.

